

Church Management

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Volume XXXVIII

December 1961

Number 3

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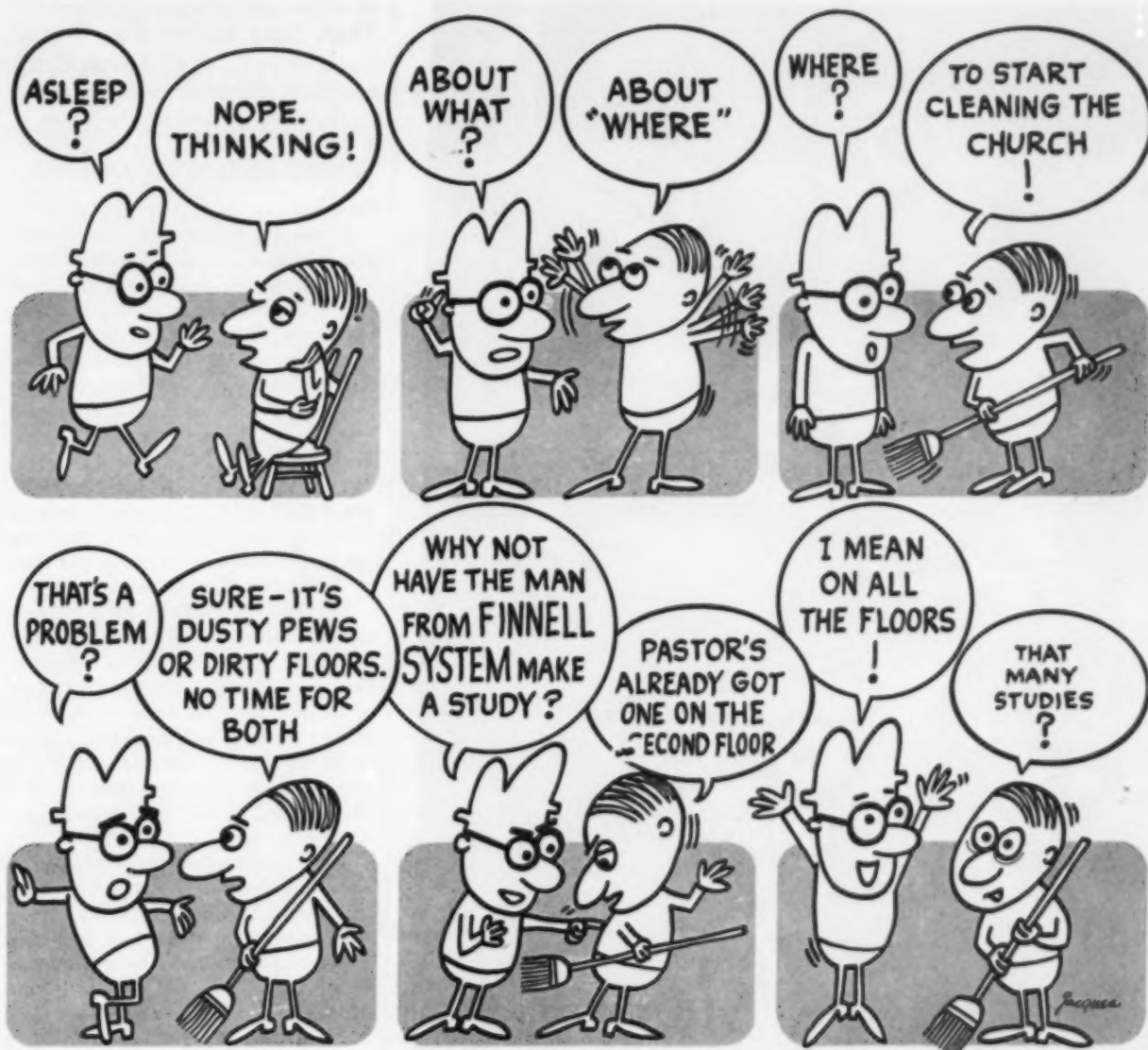
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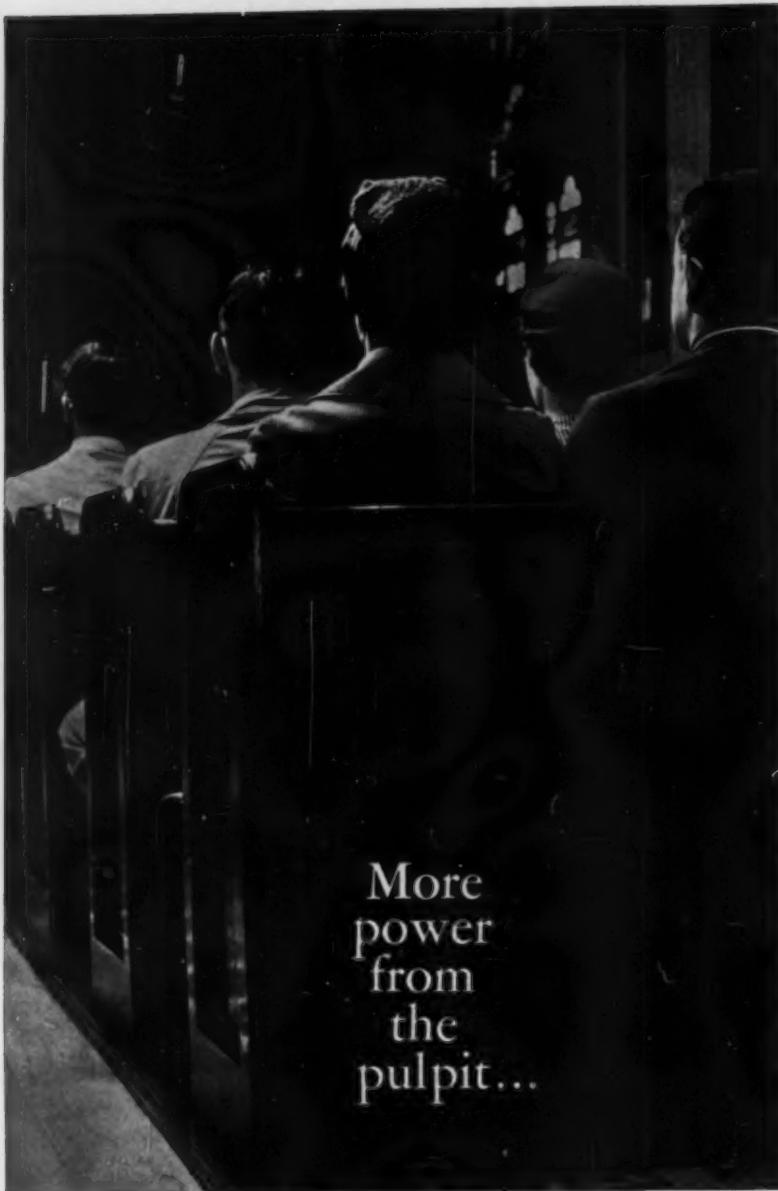


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Dear Sir:

In the August issue you used a well-known quotation from Romans 12:20 to condemn the American people and their government who above all people in history have worked hard to give most generously to feed, clothe, and in all other ways possible aid their enemies' recovery from the effects of self-imposed war. You do your country a great injustice.

You neglect to consider the fact that when the enemy acts like wild animals they must often be subdued before they can be fed and watered unless you want to feed them on your blood.

Do you really believe for a moment that the wheat sold to the anti-Christ government of Red China stands a chance of reaching the hungry people of China if their enslavers decide to use it as a political and economic weapon to be bartered for the materials of war they need to go about their business of inflicting terror and torture upon their next victims?

When we can have reasonable assurance that the food will reach the hungry, we are willing to have our government give it to them—not sell it to them. Our missionaries have been murdered and driven out of Red China. How, therefore, do you expect them to undertake the task of distributing food to the hungry people of that nation? Would you care to take the lead in carrying out this job? Do you think the Canadian officials are going to do it?

Perhaps you owe the United States Treasury Department and your fellow Americans an apology. It is not too difficult to guard against being taken in by the devilish deceit of the communist conspiracy that would use "little children and noncombatants" as pawns to divide and defeat us.

I find the magazine *Church Management* interesting and informative—when it refrains from going off half-cocked. It seems to me that Romans, Chapter 12, refers to the relationship between individuals—not between governments.

William H. Odell
Yonkers, New York

(please turn to page 18)

Church Management

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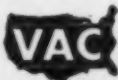
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The Foolishness of Preaching

Saint Paul, a very keen man, recognized that the thought of saving individuals through the process of sermonizing was ridiculed by those who scorned the Christian faith. Preaching to these non-Christians was folly. Some of us today who belong to the inner circle of the church still have the feeling that preaching, which has been a mighty force for world evangelism, is vulnerable in today's world, based on our concepts of the present time. Keep one thing clear, however: we know that it does work.

Preaching as it is practiced is folly according to educational standards. Where else does society crowd people of different ages into a single room and expect a leader to deliver a message equally helpful to all? While in our church educational systems lessons and even hymnbooks are graded for the various ages, the service of public worship, with the sermon, is still expected to minister to all groups. Gray-haired grandpa and grandma are supposed to be equally as enthused as twelve-year-old Tommy and forty-year-old dad. The minister's mental agility is tested as he seeks to create a sermon adapted to what is called the family religion.

Salvation by the common method of preaching is folly according to psychological standards. Even our penal institutions have found it necessary to segregate the inmates according to their crimes. Yet preachers feel that we can bring together worshippers of many different backgrounds, and influence each one individually. Sin may have been a simple thing at one time. Today it is not so simple. We know that the life of the most modest person is a complex thing. Sin to the stockbroker is quite different from sin to the schoolboy or the housewife. Problems of family living respond much better to pastoral counseling than to the public sermon. By the same token salvation has a different meaning to different people, and it is not an easy matter to preach a sermon to individuals with different social and theological concepts.

Denominations were organized to segregate people with differing theological convictions, but denominational lines are being broken down today as the loyalties of individuals now are no longer found in theological beliefs. The crossing of denominational lines is a very simple matter. Not so simple, however, are the lines set up by race, education, wealth, and

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social interests.

In reality a segregation process is going on. The minister who serves a church for a period of years attracts to himself those who receive help from his type of preaching. Music lovers are drawn to churches which feature good music. Literate folk appreciate a literate ministry. It is becoming increasingly difficult to bring together the rich and the poor in a single local congregation. A form letter sent out recently by a committee of one church seeking a pastor insisted that the successful candidate must be one who is familiar with the "amenities of the economically well-to-do."

It does not take a very intelligent person to point out many ways in which preaching is folly. But the fact remains that through the ages, and in the present day, good preaching is productive. The apparent contradiction between its folly and its success reminds me of the statement made recently by one of our scientists who has been an important figure in the development of space machinery. Discussing the Russian method of placing craft into orbit by inclination rather than perpendicular projection, he is reported to have said:

"We can prove, over and over again, that their method is impracticable and will not work. Yet the facts are that it does work."

Maybe we have found a solution in the words of Saint Paul as translated in the New English Bible. It is in the same chapter where he speaks of the foolishness of preaching (1 Corinthians 1:22):

Jews call for miracles, Greeks look for wisdom; but we proclaim Christ.

The Dignity of Man

George Swann*

"He's acting beneath the dignity of man." So remarked one man about the action of another. What is man's dignity? Did the speaker know exactly what he meant, or did he just parrot it because he had heard the expression so many times? I doubt that he had a clear picture. "Dignity," like almost all other words, takes on so many meanings in usage that this alone presents much difficulty. It comes from the word *dignus*, meaning "worth."

When governors, presidents, or men in high office

*Robards, Kentucky.



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or of high attainments visit us, we say, "The dignitaries are with us today." All know exactly what we mean by this. But has it any close connection to real dignity? I doubt it, because some of them may be scoundrels; some of them may upset nations, as they have in the past. In my youth I often heard the expression "That man is not worth the powder and lead it would take to kill him." Certainly if one has no worth or if he is a detriment, then he has no real dignity. What, then, is the dignity of man? Let me name a few things that are the foundation stones of man's dignity.

First, his real dignity lies in the God image within him. For example, he was given the headship of all things in our world. He has potential power over all. Now he can even split the atom and destroy self and the world. So his headship over all things puts him in a place of supreme dignity. He who acts unworthily of this high place is acting beneath the dignity of man.

Secondly, God has dignified him by offering him eternal life. As far as we know, this is offered to no other creature. Who can measure the height of this dignity alone? How can a man act "little" when he thinks of eternity and God's offer of it?

Thirdly, man is dignified because of the high call to which God has summoned him; namely, to live a pure and helpful life, to let his light forever shine in a dark and sinful world, to help rescue those who have been deceived and trapped by sin. What a call! How can one stoop to worthless habits and sinful deeds when he even thinks of this high call, this high dignity?

Let each of us look intently at the three things above: the God image in man, which is the potential to grow forever. As the little seed is a potential redwood, so man can grow and do all things—remove mountains and still the troubled waters. What a dignity! Then, his offered guarantee against death, his possible ushering into immortality, and his by-and-by travels among the distant stars to the many mansions. What a dignity! Then, his call to a great work—possibly higher than all else. Who, having these things in mind, can stoop to evil? Paul must have had such in mind when he wrote, "Set your mind upon things above." He must have been obsessed by it when he said, "We look not at the things which are seen, but at the things which are not seen." Our job is to get men to see the ground of their real dignity and live up to it. King Saul failed to live it, and dragged the dignity of man down to witchcraft and ruin. Millions have done as he did, and helped to drag mankind down to where they have forgotten the high dignity of man.

Too Much Fellowship?

Following are three excerpts from a letter written us by a woman who hoped to find some release (please turn to page 41)

Church Management: December 1961

Solution to a Frequent Problem

You Need a Food Director

Mittie Haas*

Too many cooks spoil the broth, especially in church organizations. Whether salaried or volunteer, a capable food director is a money, temper, and time saver.

In one church situation the dinners were taken care of as they came along—special dinner—special committee. The men's club was having its monthly dinner catered by a local restaurant, the various women's groups were each preparing their own luncheons in the kitchen, while the young people were completely neglected for lack of anyone to assume the responsibility of organizing and preparing their picnics and informal suppers. Perhaps this presents a black picture, but a very real one, and quite a problem to the members of one particular church of four hundred families. There was a pronounced discontent among the women because they were too frequently asked to work in the kitchen, where everyone was everyone else's boss. The food program was losing money every month, which in turn necessitated extra chili suppers and community pancake feeds to make up the deficit.

In an effort to solve the problem, the minister asked the writer, a former home economics teacher with some school lunch experience, to become foods director. We agreed on a trial period of six months, with the pay to be on an hourly basis.

I suggested that all the food served in the church be planned and supervised by me, and that I do all the food purchasing. This had a double purpose. I was to be directly responsible only to the minister and a committee of three who checked the budget, menus, and plans. This established direct responsibility for any mistakes in the operation, and also protected me from having each group operating the food program. Any suggestions or complaints were to go through the committee for action. I cannot emphasize

this point enough. A similar type of arrangement is a necessity in any church in order to have real direction and authority.

It came as a surprise to the church officers to see in one list the number of dinners, teas, wedding receptions, and luncheons each month, not to mention the "coffee and doughnut" conferences and meetings. These had all been operated by a dozen different committees and groups, with a complete lack of unity in purchasing and planning. For example, we discovered by estimating the number of times coffee would be used during the month that it would take seventeen pounds. At the retail grocery price of 97 cents, this amounted to a surprising \$16.49. The same coffee purchased in case lots from a wholesale grocer would cost \$7.31—a saving of well over 100 percent. This same principle can be applied throughout the food program on all purchases. Relatively insignificant things—butter, paper napkins and plates, clean-up supplies, usually bought for a specific occasion—could be purchased in bulk, with the individual organizations paying a very small "kitchen fee" to cover the cost.

Some of the women felt that the centralization of the food program would make greater demands on them, since it included an increased number of events. After we had a general meeting at which I outlined the plans, they were relieved to find they would be working shorter hours, with less confusion and personal responsibility. Menus for the first month were planned with careful attention to regional preferences and local market costs. This also avoided duplication of foods served where the same group would be involved in two or more affairs, and got completely away from peas-potatoes-and-chopped-steak menu so common to mass feeding.

The circles were divided into twelve groups, with a work chairman for each.

All meals for one month were to be prepared by one group, completing their obligation for the year. A pool was also formed of women who enjoyed working in the kitchen, and they were on call for emergency duty. At the beginning of the month I telephoned the work chairman, giving her an outline of the occasions, the number of workers needed, and the specific hours they were to work (never more than two hours per person). The work chairman then scheduled her group, paying special attention to individual problems, thus avoiding getting several elderly women or those with physical difficulties in the same time slot. It was found that with careful planning there could be a job within the capabilities of everyone. Thus a lady who had just had back surgery wouldn't be asked to pour coffee for two hundred but would be allowed to work quietly on a kitchen stool slicing tomatoes.

When the women arrived to work, at their scheduled time, specific jobs were ready, with the needed ingredients and equipment along with a typed direction or recipe card, so the possibility of confusion was eliminated. I had a detailed time schedule showing when everything should be begun and finished, down to the minute detail of pouring coffee cream and slicing butter. There was no chance for an oversight, confusion, or the terror of all large meals—last-minute panic.

This careful scheduling and detailed planning might on the surface seem unnecessary, but it pays big dividends. The rush and confusion are eliminated, and there is no milling around wondering what to do. Women are more willing to volunteer for kitchen duty when they know they will work under pleasant circumstances and be relieved promptly at the end of a specific period. Even the busiest mother can get away for two hours in the afternoon if she knows she will be finished in time to pick up the youngsters. Elderly ladies

*Home economist, Topeka, Kansas.

enjoy chatting while they set tables or slice vegetables when they know they will not be expected to work beyond their physical capabilities. This fitting of the right person to the job and the planning of specific jobs are the result of careful thought and preparation on the part of the director.

Despite careful planning and organization, there can be one terribly big fly in the ointment. This situation is one of the most common in church groups. Members of the congregation feel that if they want to arrive at the last minute for their meal, without reservations, they are only one more, and surely those big kettles of food can be scraped for just one more serving. However, anyone who has ever worked in this situation knows this "one more" can grow to astounding proportions; and no matter how big the pot, it just cannot be stretched to provide fifty or sixty extra servings. This is the area where the average small church group takes a terrible financial beating, or resorts to covered-dish suppers. The person in charge of planning can buy, assuming that there will be a large number of people attending without reservations. The same people who feel one more can't hurt also feel that one less will never be missed, and when less people attend than were expected, food is wasted, the cost-per-person-served skyrockets, and there is another red entry in the food ledger.

In the particular church used for illustration it was decided to keep a reservation list by name. Those reserving were obligated to pay for their meals unless they canceled before a specified time. Late additions were accepted by the secretary to replace late cancellations, so long as the list did not exceed the original figure. At first some of the members said this was running the church too much like a business, and it just couldn't be done in their church. Soon they realized that the meals were of a much higher quality since we didn't have to pay for probable losses by cutting down on the amount or quality of food served, but could spend all of the potential food dollar buying food. As an additional dividend, since the general church fund did not have to be tapped to make up losses in the food program, there was more money available for the basic objective of the church—bringing the ministry of God to our fellow man.

The function of the food director, whether paid or volunteer, is to coordi-

nate all the various activities at which food plays any part so that the purchasing can be done in the most economical manner. She also organizes the volunteer work force so they can work in unity and with direction. Through overall planning there is more opportunity for everyone to serve in some way, within her own capability, without placing excessive demands on any one person or group. It has been found in groups using a competent director that the cost of the program has gone down while the quality and efficiency have gone up. A good food director can pay her own way several times over.

If not for the sake of economy, a food director is still a good "buy" in terms of decreasing the friction that often arises in a church kitchen, leaving the women and men of the church able to dedicate more of their service time to visitation, mission programs, and more active study and worship.

The director should be selected primarily on the following criteria:

1. Knowledge of food preparation on a quantity scale.
2. Ability to show both tact and initiative.
3. Enthusiasm for the job, a sincere desire to serve.
4. Ability to plan, organize, and implement an active program.

Actually, the first point is the least important of the group because of the many excellent professional books and guides in the field of quantity food preparation available to anyone who has the interest and initiative to study. *Food for Fifty*, by S. F. Fowler and B. B. West, and *Quantity Cookery*, by Nola Treat and Lenore Richards, are both excellent references, and the recipes they offer are especially designed for mass production. The home service director of many public utilities is an excellent source of help and consultation, as are local restaurateurs, who are often quite willing to give technical advice to a volunteer director. The companies which build institutional equipment for use in the kitchen very often maintain a staff of home economists to answer special questions, and the director of any institution offering mass feeding is usually quite willing to take a few minutes to give an amateur some tips on how to solve a particular problem.

Of necessity, a food director's job will have to be tailored to the specific (turn to page 30)

AMERICA ON ITS KNEES

It is a sad hour when the banner of the home is left, but there is no other banner. The banner of the home is the banner of the future. The banner of the home is the banner of the future. The banner of the home is the banner of the future.



TODAY, all mankind stands in the presence of an awesome enemy. Our country faces its greatest peril. At this time of great need, free men throughout the world must turn wholeheartedly to God for new courage and strength, for we know that the final victory in the battle for peace rests in His hands.

Imperialistic communism, like the Biblical Goliath, menaces free men. That giant also swaggered, bullied and cowed the faint at heart. David came on the field of battle seemingly overwhelmed, yet supported by the power of God, he was victorious. The communist threat will in like manner be defeated if we confront the giant with the power of God.

With the sanctity gained from prayer, and the sanity from total preparedness, we will, like the shepherd boy, confront the enemy, and armed with the weapon of faith, we shall emerge victorious.

The prayer which appears on the facing page entitled "America On Its Knees" was written by Mr. Conrad N. Hilton. We believe this inspiring prayer expresses the fervent thoughts that must now be shared daily by all Americans and free men everywhere.

We are grateful to Mr. Hilton for his having written these inspiring words and for giving us permission to reprint them. We do so in the hope that this prayer will give those who read it renewed faith, courage, and strength.

Harold J. Pond
HAROLD J. POND
Chairman of the Board
ADVANCE FLOOR MACHINE COMPANY
Spring Park, Minnesota
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AMERICA ON ITS KNEES:

☆☆☆ not beaten there by the hammer & sickle, but FREELY, INTELLIGENTLY, RESPONSIBLY, CONFIDENTLY, POWERFULLY. America now knows it can destroy communism & win the battle for peace. We need fear nothing or no one... ...except GOD.

OUR  FATHER IN HEAVEN:

WE PRAY that YOU save us from ourselves.

The world that YOU have made for us, to live in peace,
we have made into an armed camp.
We live in fear of war to come.

We are afraid of "the terror that flies by
night, and the arrow that flies by day,
the pestilence that walks in darkness
and the destruction that wastes at noon-day."

We have turned from YOU to go our selfish way.
We have broken YOUR commandments
and denied YOUR truth. We have left YOUR altars
to serve the false gods of money and pleasure and power.

FORGIVE US AND HELP US

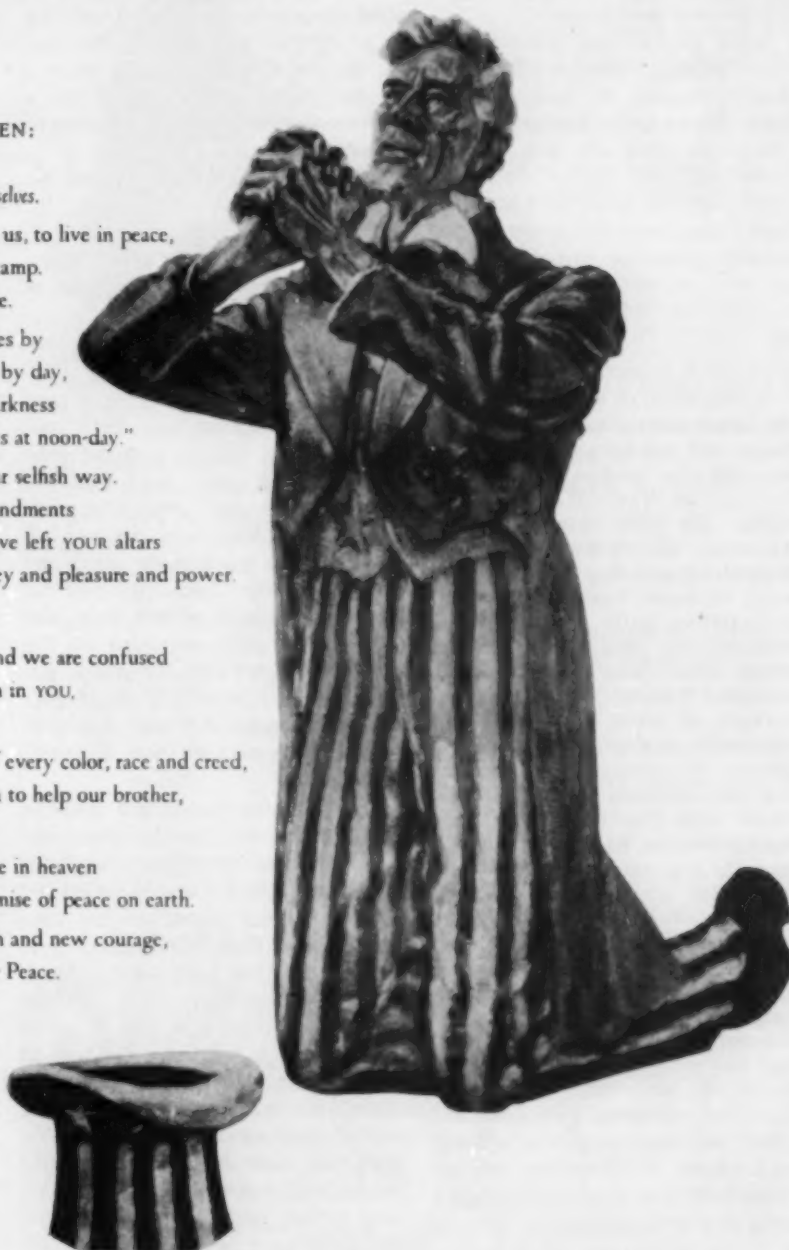
Now, darkness gathers around us and we are confused
in all our counsels. Losing faith in YOU,
we lose faith in ourselves.

Inspire us with wisdom, all of us of every color, race and creed,
to use our wealth, our strength to help our brother,
instead of destroying him.

Help us to do YOUR will as it is done in heaven
and to be worthy of YOUR promise of peace on earth.

Fill us with new faith, new strength and new courage,
that we may win the Battle for Peace.

Be swift to save us, dear God,
before the darkness falls ★ ☆ ★



*From the "Battle for Peace," an address by Conrad Hilton.

Presented as a public service by the Advance Floor Machine Company.

Spiritual Life of the Church Business Administrator

Francis C. Wheaton*

What shall we look for in the spiritual life and attitude of the church business administrator?

It seems obvious that anyone who serves a Christian fellowship should be spiritually minded. He will have a Christian disposition and character. He will be among those who seek "not to be ministered unto but to minister." He will have the spirit of Christ in personal living and practice it in every relationship with God and those with whom he lives and works. Like his Master, he will enjoy good spiritual health.

Think for a moment of Dr. Roy L. Smith's comments on Jesus' character:

Life never seemed to irritate Jesus. People did not bore him. Opposition did not unman him. Jesus harbored no hatreds or resentments. He was moved by no jealousies. He allowed no envies to spoil his joys. Crowded by pressures, he never hurried. Attacked by irritating critics, he was never worried. He dealt with people whose minds were closed, yet he remained patient. He was in ignorance of some things, but he was never confused. He never indulged in emotional outbursts. His indignations were administered with fine self-control. No muddy passion swept him off his feet. He was master of every situation into which he was thrust, meeting situations with a calm and poised spirit. Even on trial for his life his serene attitude baffled both accusers as well as judges. . . . He believed in his heavenly Father who had ordered and did order his life. (*Making a Go of Life*, page 101)

Our Lord presented a standard and an ideal for every disciple to acquire. This, I submit, is the spiritual posture we seek in all who would serve Christ's church, and this includes the church

business administrator. The story is told of a circus performer who came to tell the boss he was leaving, quitting his act in the circus. He was the man who was shot from a cannon twice a day during the performance. It was a real attraction, thrilling and exciting to witness.

"You can't do this to us," shouted the circus manager.

"Why not?" was the reply.

"Because," shouted the boss, "where are we going to find another man of your caliber?"

Good business administrators, men of spiritual caliber, are hard to find.

Let us say, first, that the church business administrator must be a consecrated person. His life must be dedicated to God in Christ. He will believe and accept the two great commandments which Jesus said summed up the law and the prophets as the rule and guide of his life. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." (Luke 10:27.) "And as ye would that men should do to you, do ye also to them likewise." (Luke 6:31.)

The spirit of the church business administrator will be disciplined by these inclusive principles. No man grows any larger than the God he worships. If our minds do not conceive a great God, our spiritual lives will end on a low level. So the church business administrator will cultivate and practice these principles in every relationship. He will learn the laws of spiritual health, recognizing his weaknesses and examining his prejudices, and be conscious of the poverty of his spirit. He will develop his spiritual life by every resource available to him, using prayer, study, and meditation on God's word, not neglecting the corporate worship of the Christian fellowship he serves, seeking to deepen his faith and strengthen his God-given spirit. He will need all the wisdom, love, and

grace his spirit can absorb from his heavenly Father and his fellow men if he is to grow to higher spiritual levels.

This spiritual disposition of the church business administrator will be revealed in specific circumstances. By the fruits of his living we shall know of his true spirit.

First, he will believe in the program and objectives of the church he serves. He will be sympathetic with its missions and purpose. He will believe in the value and significance of that fellowship. He will see the church building as a vehicle and channel through which the mission of the fellowship is being fulfilled. Since "cleanliness is next to godliness," he will accept his responsibility to see that the place of worship is always prepared and in good order. He will see the material aspects of his task as vital as they serve the larger objective of bringing men, women, and children closer to the heavenly Father. This point of view will call for vision, imagination, and a willingness to do all things efficiently and in good order.

Second, his spiritual disposition will be seen in his relationship to the staff with which he must work. Here again the church business administrator will be in agreement with and sympathetic to the major aims and policies of the ministers and the church boards. He will be cooperative in spirit and act to further the total program of the church. He will be loyal to the organization, realizing that what he says and does can affect its position and have a good or bad influence. He should express frankly any differences of opinion with policies or decisions by the staff and with honesty and sincerity seek a mutual understanding on points of real difference. He will always be open-minded, agreeable, and willing to serve the best interests of the church. He will have to deal with various personnel: custodians, gardeners, musicians, secretaries, and so forth, people who are employed by the church or who come

*Minister, The First Baptist Church, Cleveland, Ohio. This address was delivered at the semi-annual meeting of the Tri-State Chapter of the National Association of Church Business Administrators held in Cleveland, Ohio.

there to work. His Christian disposition will get a workout in these relationships that will put his spirit to the test. He will need tact, understanding, courage, conviction, friendly attitudes, and a sensitivity to signals of unhappiness and personal problems. He may be called upon to do disagreeable things such as discharging an employee. Then he will surely need to draw on moral and spiritual principles which are part of the Christian disposition.

The third area in which the church business administrator's disposition and posture will show through is in his relationships with many types of people with whom he must deal.

An engineer argued with a preacher as to which had the most difficult task. "You engineers," the minister pointed out, "take your timbers, stone, cement, brick, and mortar, and place it where you want it to be. I deal with people, and they will not go where I want them to go, or do what I ask them to do, or be found where I expect to find them. So I think I have the more difficult task."

The greatest problems in every area of life arise from the human factors. When all is said and done, however, the main goal of the church business administrator is to serve people and help them to find the way of abundant life as they seek it in the Christian fellowship. How much more valuable is a man than a sheep? a group of people than a building or a project? Whatever he does, his task is to help people understand, see an ideal, get a point of view, to pull together in a worthy cause. He is involved in an educational procedure at almost every point.

The church business administrator will need all the love and grace in his heart that God will grant him, all he can find the will to express. He will need the grace of forgiveness, friendliness, understanding, patience, willingness to please, and a sensitive spirit to the reactions of those with whom he must deal. In many cases he must "play it by ear." This is why he must have the spirit of Christ, compassionate, loving, forgiving, seeking to give the best that is in him to his task.

When the job gets irksome or he gets discouraged, he must remember he does not work alone, but in partnership with One wiser, more powerful, and greater than any human power. Then he will find guidance and courage and enjoy his work with a sense of adventure and great joy.

Four Spoke at Bethlehem

Phyllis M. Flaig*



THE INNKEEPER'S DAUGHTER
 Father, not once have you denied
 My slightest wish, nor have you
 shown

The disappointment to your pride
 When I was born and not a son.
 I have tried to bring your name
 Some honor by my skills and duty
 As a daughter. There are those who
 claim

I have inherited my mother's
 beauty—

Be that as it may! I seek
 No favors for myself, but room
 For one who is already weak
 Because her child now scorns the
 womb.

Father, pity this gentle stranger . . .
 She did not ask to leave her home,
 It was an order out of Rome . . .
 Give her the stable and the manger!

MARY'S SONG

I might have taken thistledown
 To make a pillow for his head
 And spun from flax a linen sheet
 To smooth upon his bed;

I might have asked a lamb for wool
 To weave a blanket, soft and white,
 But all I had was sweet new hay
 To bed my son that night.

A bed of hay . . . a stable room . . .
 Yet hosts of angels sang above;
 The Prince of Peace lay in my arms,
 A symbol of God's love.

*Coral Gables, Florida.

JOSEPH TO THE NEWBORN CHILD

Beloved Child, I touch your hand
 And pray that I may understand

This miracle. Your mother heard
 The angel first, and deeply stirred,

Sang hymns of praise. I realize
 Since heavenly choirs filled the skies,

You came from God and will not be
 A simple carpenter like me.

Why do I feel the winds of sorrow
 Foreboding some ill-fated morrow?

Sleep sweetly now, beloved Child,
 To Mary's arms be reconciled.

THE CAMEL BOY'S STORY

The camels were tired when I bedded
 them down

Outside a stable in Bethlehem town.
 We had journeyed too long and
 much too far,

Tracing the path of an unknown
 star—

Through mountains . . . outwitting
 robber bands . . .

Over foot-cutting rocks and desert
 sands,

Always led by the Star of the East,
 Too far for man, exhausting for
 beast.

I wondered if all this traveling
 Was worth the effort to see a king.
 My masters, the Magi, had found
 where he lay

On a pallet of straw and a blanket
 of hay

And a simply clad man led me
 through a door

Where even the Wise Ones kneeled
 on the floor

And I beside them, to worship this
 stranger,

An infant asleep in a borrowed
 manger!

Then I saw him and knew . . . it is
 never too far

To follow the light of the Christ
 Child's star.

A Boon to Workers

Stop Twenty Minutes on the Way Home

Melford S. Knutson*

In most of our homes Christmas Eve is a family affair. A simple meal, a hurrying to clear the table and wash the dishes, a last-minute preparation of gifts, are quite common to most of us. A brief program at which carols are sung, the Christmas gospel is read, prayers are offered, and the small children speak pieces—we like to believe this is common practice, too. Then the gifts are opened around the tree.

But with the crowded life we live we are so rushed that in most homes, sad to say, only the meal and the gifts remain. Many churches have contributed to this. We have the children's program early in Advent to get it out of the way, and with that the devotional part of Christmas is taken care of.

Last year we asked ourselves, as many other congregations have done, "Isn't there something practical which will contribute to a more meaningful, spiritual experience at Christmas?" Then we bent our efforts to do something constructive.

To help the busy working father who cannot close shop or leave work until after 3:00 p.m. on Christmas Eve and who is so involved in the worldli-



ness of the world, we arranged a twenty-minute Christmas Eve Candlelight and Manger Service and conducted it at 4:00 p.m., 4:40 p.m., and 5:15 p.m. We suggested that the wife and children pick up the father as he left work and stop at the church as a family for an awe-inspiring service, leaving behind the distractions and entering into the real world of Christmas. Here the tone for Christmas was

sounded.

When our people came into the church, they heard Christmas organ music and saw up in front a mammoth-size creche through which could be seen the cross on the altar under a pitched roof. In the creche were Mary, Joseph, and baby Jesus, represented by a couple who are members of the congregation and their newborn son. Across the front of the church on either side there were about two hundred sixteen-inch candles burning. Standing behind, at each side, were eight choir members. The pastor stood in the pulpit. Promptly at the stated time, the ensemble sang, and alternately the pastor read Scripture, prayers, and poems. At the close, every person came to the front to see the babe, and the pastor handed each one a burning candle to take home for the Christmas table and to light the Christmas candles in the household.

Families went home awed by the wonder of God who had visited his people. They said it united them in a spirit of reverence and thankfulness to God for his unspeakable gift.

The Midnight Christmas Eve Communion and the Christmas Day Festival services were held as usual, with better attendance than in other years.

*Minister, First Lutheran Church, Albert Lea, Minnesota.

PARAPHRASE ON

I CORINTHIANS 13

Though I speak in tongues of men or angels,
I am as sounding gong or clanging cymbal;
I may have the gift of prophecy,
And know ev'ry hidden, much sought wisdom;
My faith may be strong enough to mountains move,
And all that I possess be given away;
I may seek glory through self-sacrifice—
If I have no love I am none better!
For love is patient, kind, and envies not,
Nor boastful, conceited, and never rude;

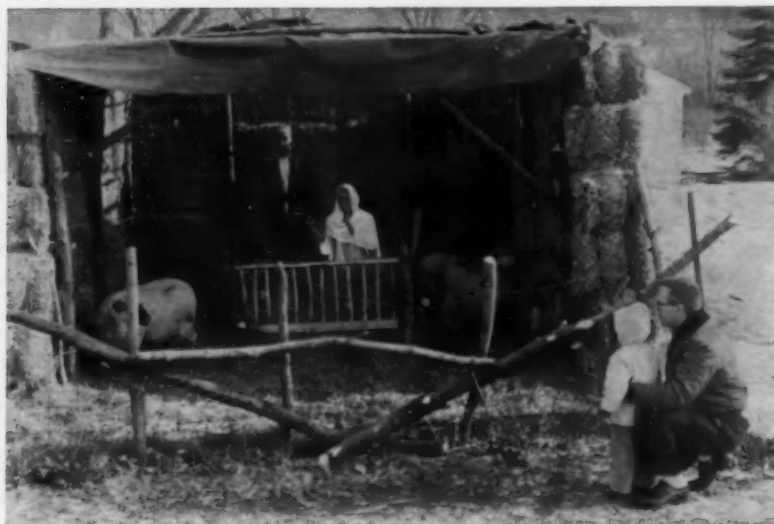
Neither selfish nor quick to take offense;
Keeps no score of wrongs or brothers' mistakes.
Love delights in understanding the truth,
And so there is nothing that love cannot face—
There is no limit to its faith, its hope;
Therefore its endurance is forever!
The work of prophets may come to an end,
And tongues of ecstasy will cease their speaking;
Present knowledge will vanish away.
Now our prophecy and truth are only partial,
But then they must vanish when

wholeness comes.
Once our speech, outlook and thoughts were childish,
But now we're grown and done with childish things.
Now we see only puzzling reflections,
But then we shall see reality face to face.
Now our knowledge is only partial here,
Then like God's Knowing it will be complete.
There are three things that last forever:
Faith, Hope—but the greatest of these is Love!

Clifford H. Richmond
Kenova, West Virginia

Experiences With a Simple Creche

R. E. Eshmeyer*



Our simple creche, to be repeated for the fourth year this Christmas, grew out of a dream which began when the men came back from World War II. One of these fellows had been so impressed with a simple creche he had seen in Europe that he meant to have one in his home church right away. We talked about it a number of times. The idea of any creche at all at that time, and in that conservative church, seemed much too startling. However, I couldn't shake the dream of doing a simple creche someday.

For ten years I watched the growth of creche displays, some cheap, some costly, some gaudy, some more or less simple. None was like my dream of a display as primitive as the original Nativity scene. The time came when I had to do it.

My first move was to write to the city council to see if I could bring live sheep into this downtown location. Before I received a formal reply, the papers got hold of the story and played it up. It was copied by papers in Grand Rapids and Ann Arbor—perhaps elsewhere. This was August, and I was at Camp Miniwanca when the news hit me. I hadn't even talked it over with my of-

ficial board to get their approval to do a creche. I was quite disturbed.

At the September meeting I made my apologies and explanations to the board. They jokingly accused me of syndicating the story so they just couldn't say no.

I now started working in earnest. I needed a male and a female mannequin—castoffs, because I wanted the creche not only to be simple but to be created without cost. I could use castoff mannequins because I intended to saw off their faces and replace them with masks of the Mary and Joseph who were to be elected by our youth fellowship, whose project it really became.

I had a time getting mannequins! A local friend, president of a state retailers' association, located a female mannequin locally which I could have in two weeks. My friend called a probable place in Detroit, who called me back to report that they had located a male in Grand Rapids. A state policeman, a member of my church, had occasion to pick this one up. When I went after the female, I was told she had gotten knocked over and had broken in so many pieces that they had hauled her to the dump. I immediately called my friend again (a Roman Catholic), who soon found another right here in town. I had to go after her. The

lady who owned the establishment took me to her, down in the basement. "There she is, and she's all yours."

Only the arms could be removed from this standing figure. It was almost perfect, at least for my purpose. I got her into the car, feet on the back ledge and shoulders on the back of the front seat. I had been thoughtful enough to bring a cover, but felt very uncomfortable hauling that creature home.

We have a farmer in our church who provides the sixty bales of oats, straw, and three sheep. I had men ready to build the hut, to lend tarpaulins and a fence, and the city park board sent over a load of small timbers for rustic effect as well as props.

The young people voted on Mary and Joseph, and I made the masks, each before a different audience. Since I had made several hundred masks during the past twenty-five years, this was no trick, except that the eyes on these had to be opened. They had to be painted, and Joseph needed a beard. Again it was easy to get help. Mrs. Eshmeyer did the painting, and another lady put on the beard, while still another made the clothes.

The result was a creche that was as simple as the original. Thousands of people came to see it. Schoolteachers brought classes; parents brought their children. One time I saw a lone man looking at it when I came to feed the sheep. He was an elder of our church. He said: "Simple, but I wouldn't trade it for any in town."



THE VINEYARD

John 15:5

How far the fruit seems removed
From the dirt of the hill soil—
How far from the dusty vine
And the heat and the toil.
Yet, this is the way of God,
The way of abiding and strength:
Rootlet and trunk and branch,
Joined to the task 'til, at length,
The marvel of fruit is formed,
And ripe for the hand of man—
Divine and human inseparable.
This is God's plan!

Frank Betzer (Student)
The Divinity School
Drake University

*Minister, St. Paul's United Church of Christ, Lansing, Michigan.

Meditations of a Minister's Wife

Margaret H. Cole*

Tonight the minister and I are going to a church supper. The food will be good. We have been to hundreds of church suppers, and the food is always good. We have come to the conclusion that there must be some unexpressed requirement in all the churches that their women members be good cooks. It isn't in the creeds, and it isn't in the constitutions or canons; but we know by experience that our sisters in the faith can be depended upon to produce delicious food.

That we church women should be good cooks is no doubt a minor part of the Christian life, but it is nothing to be ashamed of, nothing inconsistent with the higher reaches of religion. From the earliest times there has been a connection between food and worship. The story of Cain and Abel offering food to God reflects the ancient custom. Food was precious, it was the fruit of one's toil, it was life-giving, valuable enough to offer to the Most High. There has always been a connection, too, between food and fellowship. As Abraham and Sarah gave bread and meat to the three men who came to their tent to give them God's word of hope, so men and women always sought to express their welcome by giving food to their guests. And when Jesus himself bound together the highest worship and the deepest fellowship in the sacrament of the holy communion, he used, as vehicles of the sacrament, food and drink—bread and wine—shared.

We who cook know that our daily operations at counter and range can be a kind of daily minor sacrament. Here the "inner and spiritual grace" of the love we bear our families is given "outward and visible form" in the food which sustains them.

• • •

My husband was saying grace at our table. "Lord, bless this food to our use and our lives to thy service," he prayed, "and make us needful of the minds of others."

"Needful of the minds of others."

*Wife of William H. Cole, rector of All Saints' Episcopal Church, Syracuse, New York.

The phrase echoes in my mind often, and with meanings which vary according to the circumstances. "Slow down," it says when I go ahead with plans brashly as if I by my own unaided self knew what was best for the whole family. "Consult, confer, talk it over! Remember—needful of the minds of others!"

At other times, when I am baffled and inadequate as I face some problem and have to appeal to other members of the family for help, the phrase is comforting "Your inadequacy is only human," it says. "We are all needful of the minds of others."

Sometimes the phrase catches up the joy of the interplay of minds in our family group. What can be more delightful than the mutual exploration of ideas and development of common insights as a family reads, listens, and talks together?

Now, after many years, we might elaborate on that rector's prayer: "Keep us humbly and joyfully aware that we are needful of the minds of others."

• • •

Grandmother's visit, alas, had come to an end.

One day, not long after, our eight-year-old son said to me, "Mama, why are old people so nice?"

"Why do you think?" I asked.

He reflected. "I think," he said, "that it is because they have time to pay attention to the people they care about."

• • •

Housework can be wonderful. For us women, housework can make all the difference between cheap, self-centered, Hollywood-type love and the honest, enduring article.

When we are engaged or on our honeymoons, we may think—or even say—"Words can't tell how I love you!" The good Lord has taken care of that problem, in the pattern of our lives. Honeymoons don't last. We come home and settle down. "You love him?" says life. "All right, cook his meals. Clean his house. Iron his shirts. Wash his socks. Over and over, day after day after day."

And this is good. Our romantic love is translated into the durable stuff of daily living; our words are clothed with the flesh of deeds.

Jesus knew very well that love needs an outlet. When Peter said to him after the resurrection, "Yea, Lord, thou knowest that I love thee," Jesus didn't say, "That's wonderful." He said, "Feed my sheep." He knew that love cannot be wholesome and lasting unless it finds a way to validate itself in action.

Housework can give us a way to express and develop and preserve our love for our families. Housework is only one among many such means; and it doesn't work automatically. It has this remarkable reciprocal relation to love only if we use it so. But multitudes of wives, in rectories and outside them, have proved that housework lovingly done is really creative. Housework *can* be wonderful!

• • •

Our friend Chan, a seminary student, had volunteered to serve for the summer on a team of Christian workers in a migrant camp. He loved to work with children, and that was what the team was to do—care for children while their parents were in the fields, see that they had some fun, teach them something of the Christian gospel.

When the young people arrived at camp, full of enthusiasm and high ideals, they found themselves hampered by lack of even the simplest equipment. Particularly they needed tables and benches. There was no money to buy the furniture; but there was some rough lumber available, and one member of the team knew something about carpentry. Chan.

So Chan set to work to make tables and benches. The other members of the team played games with the children; they took them swimming; they taught them songs and stories of Jesus. Chan, all by himself in a hot little room, hammered and sawed and planed.

As he was telling us about his summer experience, he said, "One thing helped me. I had for my carpenter's

(turn to page 30)

Farewell, 1961 - Hail, 1962

William Hainsworth*

This dramatization is intended for use on the last Sunday of the year, but it can be readily adapted to serve for the first Sunday of the new year or for a watch night service.

The characters:

Self (*probably the minister*)

Old Year

New Year

The Old Year should be dressed in worn-out garments, ragged, torn, and patched in noticeable places. If the part is played by a young man, care should be taken to have his face made up to show the lines of old age. A battered old hat pulled down over his brow will help. He is "a thing of shreds and patches"; his speech is slow and studied; he moves slowly, shuffling along with the aid of a cane. Rising from his chair is obviously a considerable effort. He carries a well-worn brief case.

The New Year, on the other hand, should be young and vigorous, with firm step, head up, his speech clear and ringing with all the assurance of youth. The greater the contrast between the Old Year and the New Year, the more effective the presentation should be. New Year carries a new satchel.

Whoever plays the part of Self needs no special costuming. He is to be simply himself.

SELF (*to audience*): Friends, here is someone coming whom we all know very well by this time—and no wonder, having been acquainted with him for almost a year. (*Old Year enters and makes his way to the platform.*) Come in, dear Old Year (*pulls up a chair for the visitor*). Won't you sit down?

OLD YEAR (*sitting wearily*): Thank you. I am so old, and so very, very weary.

SELF: You look it, too. But tell me, what brings you to our service this evening (*or morning as the case may be*)? Is there anything we can do for you?

*Retired Congregational minister, Dexter, Michigan.

OLD YEAR: Not a thing, thank you. I just dropped in to say goodbye. You see, this is the last time I expect to have the opportunity to see you all together in the house of God.

SELF: That's true—you'll be leaving us soon, won't you? It is hard to realize that you have been with us now for almost a year—the Old Year almost finished. Well, we're glad that you are still with us, anyway, though (*pointed pause*) I must say I do wish



you didn't look quite so old and shabby.

OLD YEAR: You're not blaming me for being old, I hope.

SELF: No, no, of course not. You can't help being old. But your shoes, your hat, your clothes—why, just take a look at them. Disreputable! They look like a tramp's. . .

OLD YEAR: I've come a long, long way since I was born. Been on the move all the time, without stopping a single moment.

SELF: That's so. Still, it seems to me that you might have taken better care of your clothes. Surely you can see for yourself how dirty they are—how torn and stained.

OLD YEAR (*with spirit*): And whose fault is that, I'd like to know? Can I help it if I look shabby? I am what you have made me. All these torn places speak of your neglect—they should make you ashamed of yourself.

SELF: My neglect!

OLD YEAR: Certainly! All the kind, encouraging words you were prompted to speak, but didn't speak; all the helpful deeds your heart told you to do, that you didn't do. Yes, your neglect is responsible for my appearance.

SELF: Ah, yes, I remember now. So many hearts left aching for the words of friendly sympathy I was too busy to speak; the letters I felt I ought to write, but was always too busy to attend to; the helpful services I could have rendered, only I was too busy with what I thought were my own affairs. I'm sorry now, but I can see how my neglect is responsible for your shabby appearance. Yet tell me, Old Year, what about that black stain on your hat and that other dark stain over your heart? What happened to make them?

OLD YEAR: Surely you don't need to be told! What about all the vile, mean, hateful, selfish thoughts and desires you harbored through the year? The stains of sin.

SELF: I understand. (*then more cheerfully*) Well, I congratulate myself that your garment is not even more darkly stained than it is; though it's bad enough, I'll admit.

OLD YEAR: Don't flatter yourself. Thank God for his saving grace.

SELF: Ah, yes, of course. But to change the subject, I see you have a satchel.

OLD YEAR (*handing it over to Self*): Yes, perhaps you would like to see what it contains.

SELF (*taking satchel*): Thank you, I would. I'm curious. (*takes out two envelopes; looks at first*) "Good resolutions," (*peers inside*) but they're

all broken. Not a whole one in the lot.

OLD YEAR: They were all right when they were put in my satchel a year ago.

SELF (*examining second envelope*): "Vain Regrets"—here, take them away. (*hands them back*) The reminder of my failures of this past year is not pleasant.

OLD YEAR (*slowly rising*): Well, I must be going now. (*moves off*) Goodbye.

SELF: Goodbye—and come again soon.

OLD YEAR (*over his shoulder*): That I can never do. (*exits slowly*)

SELF: Of course not. How stupid of me to say a thing like that! The Old Year can never return. Poor old soul—how feeble he is. Do you know, I wish I'd taken better care of him while he was with me. I couldn't keep him from getting old, but I might have saved him from becoming so shabby. Ah, well, that opportunity has gone—forever. (*This speech has been made in a meditative way, half to self, half to audience.*) But here comes someone else. (*New Year enters briskly from behind the last row of pews.*) Come along, stranger. (*moves to meet him*) Come right up here on the platform. Your name, sir, that I may introduce you to my friends?

NEW YEAR: I am the New Year.

SELF: A little ahead of schedule, aren't you? But never mind, we are glad to see you anyway. This gives us a better chance to get acquainted. We've just been saying goodbye to your elder brother, the Old Year.

NEW YEAR: Yes? Well, I hope you treat me better than you treated him.

SELF: I hope so, too, I'm sure. Won't you remove your veil? (*makes move as if to help put it aside*)

NEW YEAR (*stepping back and holding up a restraining hand*): No, no, the future must remain veiled, till God himself unveils it.

SELF (*cheerfully*): Well, well, all in good time. I suppose I shall know you well enough before the year ahead is over.

NEW YEAR (*doubtfully*): Maybe so.

SELF: I wish you'd talk a bit more cheerfully. May I congratulate you on

your spotless appearance? You look so nice and clean and new.

NEW YEAR: Thank you. Do I resemble anyone you know? Think carefully.

SELF: Now that you mention it, I seem to remember that the Old Year once looked very much as you do now.

NEW YEAR: That was a year ago. He's greatly changed since then.

SELF (*slowly*): A year ago! (*mors briskly*) And now you've come along to take his place, and you and I are going to travel down life's road together for 365 days and—

NEW YEAR: Are you sure? Only God knows that.

SELF (*irritably*): Yes, yes, of course. Anyway, let's put it this way: I *hope* we shall stick together throughout the coming year. I see you have a satchel, too. Anything in it for me?

NEW YEAR (*handing over satchel*): Open it and see for yourself.

SELF (*opening satchel*): An envelope—marked like the one the Old Year had—"Good Resolutions." But these are all new and shiny—why, they're beautiful, and not a broken one in the lot!

NEW YEAR (*with emphasis*): Not yet!

SELF (*smiling*): You young pessimist! But I do wish I knew how to keep these good resolutions from getting broken. Generally they last with me about as long as a basket of eggs on a bucking bronco. Oh, how I'd like to make some real spiritual progress this coming year.

NEW YEAR: You would?

SELF: Most certainly I would.

NEW YEAR: Then look in the satchel again.

SELF (*obeying*): Let's see—what's this? (*takes out slip of paper and reads*) "Be sure to put on *all* the Christian's armor." Yes, I know I need all the armor of a Christian if I am to win the victory over myself. But the question is, How am I going to get this Christian armor?

NEW YEAR: There's the book of directions for you.

SELF (*taking Bible out of satchel*): Ah, yes, here it is. The Bible. (*reads selected portions as if at random*) "Have faith in God . . . Pray without ceasing . . . Thou wilt keep him in perfect peace whose mind is stayed upon thee . . . Commit thy way unto the Lord; trust also in him, and he will bring it to pass . . . In all thy

ways knowledge him, and he will direct thy paths . . . Come unto me, all ye that labor and are heavy-laden, and I will give you rest . . ." (*then earnestly to New Year*) Thank you, New Year. I know that with such equipment as this I shall be able to travel with you cheerfully and without anxious fear, all the days of my life. Now will you leave us for the time being, but remember we shall all be looking forward to seeing you again very shortly, God willing.

(*New Year exits briskly, and Self offers a prayer in behalf of himself and the church for guidance and grace.*)



THEY SAY; WHAT SAY THEY? LET THEM SAY.

(continued from page 4)

SOMETHING FOR FREE

Dear Sir:

The article "How We Did It" on page 44 of the August 1961 issue of *Church Management* should be titled "How to Get Something for Nothing," or "How to Eliminate the Architect," or "How to Beat the Building Codes," or something like that. Many other titles would also apply.

Perhaps architects should write articles on "How to Eliminate the Preacher." I often wonder if the type of preacher who writes these articles is really necessary! This type of preacher and his "do good" committees often by-pass architects, even after asking for "free sketches." The architect is never overlooked when it comes to the asking for contributions.

I note in the article that businessmen were solicited for free gifts of modern furnishings and other modern equipment. Perhaps the merchants would enjoy an article on "How to Get Free Gifts from Merchants." A voluntary gift is one thing, and a solicitation of free gifts is another thing, especially when it is on a "we won't trade with you if you don't give" basis. Merchants are constantly wheedled out of countless contributions by churches and other groups who do not give anything in return—even good will.

They have saved (?) \$3,000 to \$4,000 now, but maybe something else will be more costly than that later. In the last statement, "Traffic jams can cause bad feelings," I wonder who planned the parking lot? The results of not using architects can also be bad feelings!

Robert F. Hutchinson, Architect
Lebanon, Indiana

PLEASANT SURPRISE

Dear Sir:

I am pleasantly surprised at the response and comments I have received on the "Planning for Retirement" article in the September issue. Thank you for forwarding these inquiries and letters of appreciation.

Otto Gruber
South Pasadena, California

FROM DIVINE TO STATUS

Dear Sir:

One has the suspicion that the editor himself is "feeling the lash." Is it possible for denominational officials to be the merciless tyrants they've been made out to be? I rather doubt it.

If there has been a loss of independence as you state, don't blame the denominational leader; put the blame where it belongs—on the ambitious pastor who violates integrity on the local level for prosperity on the national level. Don't waste sympathy on the man who has the nerve to resist conformity, as you contend, but extend sympathy to the "prophets" of God who forsake divine stature for denominational status.

Please do not think me unkind. I always enjoy *Church Management* and regard it as one of the finest religious journals I receive. But, you see, as one who is endeavoring to minister in the wilds of suburbia I have come to have a high regard for the denominational organization. If it were not for their concern, support and guidance, our ministry in this community would not have been possible.

Feel the lash? Yes! Denominational body and local body lashed together in a common endeavor for the gospel's sake—and the world's.

A. John Nastari
Santa Clara, California

WE ALSO WERE SHOCKED

Dear Sir:

No doubt you have already received a number of shocked letters, or letters from shocked readers, concerning your "Heavenly Vision" editorial.

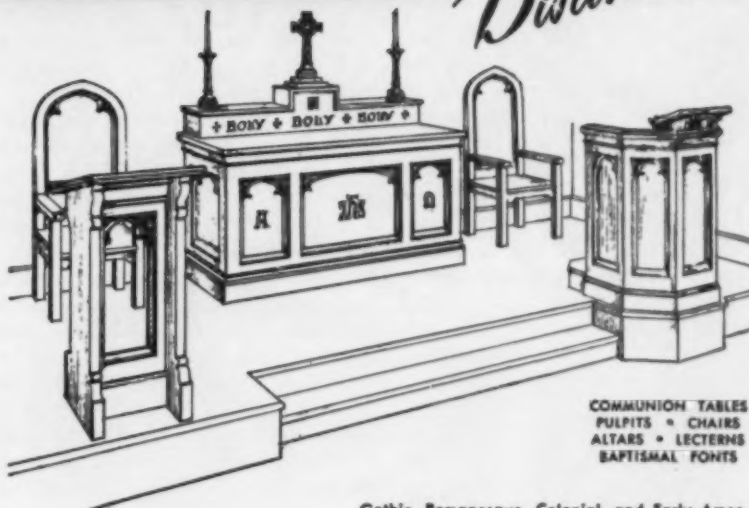
I couldn't believe my eyes when I read the quotation from Acts 26:19. There wouldn't be much challenge in this passage if it really did read the way it is quoted, would there?

I enjoy your magazine very much; and from experience in the printing business, I know how easily these things are overlooked, even by the best proof-readers.

Kenneth Hoschouer
Indianapolis, Indiana

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Under Advisement

Harold H. Niles*

Religion may or may not be free, but there is no doubt about the freedom with which advice is given to a minister. From the day when he enrolls in the seminary until the time when his preaching days are about done, he is told what to do and how to do it. He is advised on what courses of study to pursue and how to pursue them, what clothes to wear and how to wear them, whom to associate with and whom to avoid, what to preach and how to preach it, and on dozens of other ways of conducting himself and doing his work.

Much of this advice is good. Coming from people qualified by knowledge and experience to counsel wisely, it should be heeded. Some of it is not so good. Coming from persons of scant knowledge and limited experience, it should not be accepted without due appraisal. The counsel given by Polonius in *Hamlet* suggests the way in which to treat it:

Give every man thine ear, but
few thy voice;
Take each man's censure, but
reserve thy judgment.

In other words, advice should not be taken as received, nor ignored in toto; it should be "taken under advisement."

During nearly fifty years of service in the ministry, I have been given all kinds of advice. Much of this has been given by people genuinely interested in my career and vitally concerned about the church. Most of it I have tried to follow to the best of my ability, to my own profit and, I trust, to the church's benefit. Some of the advice was such that I did not take it, and this was also to my profit and the church's benefit, I truly believe.

From the vantage point of retirement, it is interesting to recall some of the advice which I have received, including that which was given straight from the shoulder and was hard to take and that communicated in a round-about manner, hinted at by a story, or suggested by a rhetorical question.

Early in my career, a kind parish-

ioner used the rhetorical question so well that to this day "the hidden persuader" therein is still effective.

I had preached about the virgin birth. Having recently studied the subject in the theological school, I was abundantly supplied with material and I used it. When that morning's preaching was finished, I felt as though I had really done something. Looking back now, I do not recall receiving one favorable comment. But I remember the wise question put to me by the woman at whose home I boarded. She had been going through a period of intense anguish occasioned by the death of her husband. She was in dire need of soul strengthening, which she had a right to expect from the service of worship in her church.

At the dinner table this fine woman commended me upon my scholarly effort and then asked, "But what good did it do?" It was a good question, and it was good for me that it was put to me at the beginning of my ministry. It made me think. I doubt if that sermon did any good beyond gratifying my ego. What I preached that day was a dialectical discourse suitable for a lecture before a study group.

During the years, I have profited from the advice hidden in that question. Again and again I have asked myself concerning the sermon then being prepared, What will be accomplished by its preaching? Whom will it help? What that woman needed was the good news proclaimed by the Master; what she was given was an argument. She needed the kernel; I gave her the shell. I cannot say that I have never made the same error since, but I can say that I have not made it as often as I might had it not been for her question.

Years ago it was suggested to me, either by something which I heard or by something which I read, that to become a popular preacher I should "make 'em laugh, make 'em cry, but not make them think." I did not take that advice. But I have thought about it. There is something in it worth considering. Replace the words *but* and *not* with the conjunction *and*. Then you have a psychologically sound method of communicating the gospel

by appealing to both the emotions and the intellect. Of course, I mean something far more than causing people to double up with laughter and to shed copious tears.

Man, being an intellectual as well as an emotional creature, is prompted to act both by what he knows and what he feels. Wise is the preacher who takes that into account.

Preaching which produces results is the logical presentation of an idea or ideas in such manner as to persuade the hearer to accept the message and do something about it. It is a compelling combination of dialectic and rhetoric. Commenting upon a sermon on prayer, the late Dr. John Murray Atwood, for many years the dean of the theological school at St. Lawrence University, acknowledged its dialectical merit and then added, "But it did not make me want to pray."

A sermon may be a logical masterpiece, it may reveal profound scholarship; but if its cold, intellectual content generates no vitalizing, stabilizing, sustaining power, what good is done by its delivery? There is something worth thinking about in this statement by Dr. Frederick A. Bisbee: "Preaching a sermon without its due proportion of emotion is like serving the bony skeleton of a chicken for dinner."

Life presents baffling mysteries to people; it confronts them with difficult problems. Questions of origin and destiny, duty and responsibility, vice and virtue, baffle them. People wonder about the nature of God and their relationship to him; they find themselves in a quandary concerning the reason for living; they seek enlightenment on the meaning of sorrow and help in enduring it. To help them find the answers to their questions and to give them something which will help them to meet their needs are the minister's responsibility. Toward that end he has trained; for that purpose he continues his studies. Through his preaching he communicates his findings to his people. Wise is he to make his appeal to both the mind and the heart.

Enlightenment of the mind is a component of good preaching, but it is not all of it; emotional stimulation is an

*Retired minister, Canton, New York.

essential ingredient, but it is not the whole. Combine the two in order to achieve results.

I wonder how many times I have been advised about the wisdom of brevity! How ridiculous it is to imagine that the worth of a sermon is determined by a stop watch!

A sermon is not something prepared for delivery because the minister is expected to fill a definite time span in an order of service; it is a message prepared for delivery because he has something to say. Sometimes twenty minutes afford him ample time; sometimes twenty minutes are not half long enough.

Yes, I know that this is the day of the digest, the era of the condensed statement. But I also know that it is also a time when expanded volumes sometimes become best sellers. *Dr. Zhivago* is a book of over five hundred pages. *Gone with the Wind* took over a thousand pages in the telling.

In a never-ending stream, letters come to me from magazine and book publishers and from money-raising professionals. Rarely are they condensed statements. Frequently they are two, three, and occasionally four pages in length. These communications are prepared by experts. If brevity is the all-important factor, why do these masters of the art of communication not practice it? The fact is that the worth of a sermon is not determined by its length, but by its height and depth. A sermon should be long enough to enable the preacher to accomplish what he sets out to do. It is as impossible to cut all sermons to a common size as it would be to try to make one size of hat fit all men.

A friend of my father's was a vaudeville performer. Speaking in the terms of the stage, he once told me not to give too many encores. It was good advice. Don't overdo it; don't ride a hobby.

The range of themes for preaching is so great that there is no excuse for "giving too many encores."

What a vast range preaching covers! It is the minister's task to cultivate every section of it. His is the glorious task of establishing faith, of lighting the lamp of hope, of inspiring noble conduct, of carrying on the work which Jesus began. Such a responsibility cannot be discharged successfully by one who rides a hobby, who preaches continually upon one theme, whether it be doctrinal or practical, personality development or social action. A year's

preaching should be of such a variety that by its end the congregation will have been made aware of their worth as individuals, their relationship to the Eternal, and their relationship to other individuals. Such an end cannot be reached by one who "gives too many encores."

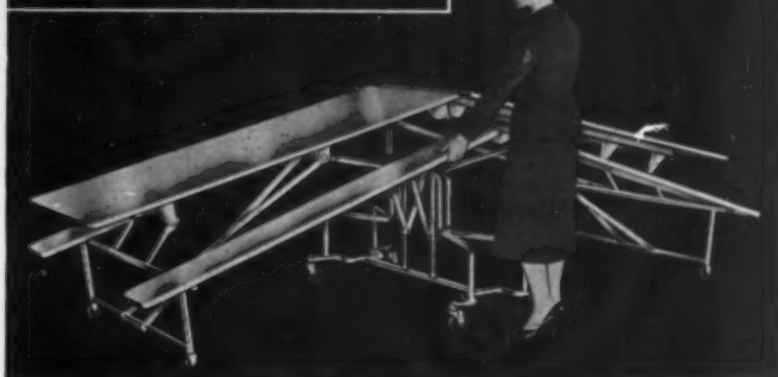
What a precious privilege it is to be permitted to preach, to be allowed to touch the minds, the hearts, and the souls of people! And what a responsibility it is!

In the congregation sit people with a variety of needs. Some are beaten and broken by life's bitter blows; some are baffled by the problems of day-to-day

existence; some are torn between faith and despair; some are lonely and discouraged; some are reaching out for "the touch of vanished hands," listening for the sound of voices that are stilled; some are young people on the threshold of life—eager, enthusiastic, idealistic, ready to be moved and captivated by some dream, vision, or creative imagination. If the advice which a minister receives will help him to serve such people, then let him accept it gratefully; if he be not sure about it, let him take it under advisement, remembering at all times that, as Publius Syrus said long, long ago, "Many receive advice; only the wise profit by it."

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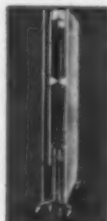
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Try Reading the Bible

Donald J. Maccallum*

Bible reading as a domestic routine is seldom practiced today. Many people still read the Bible as a private devotional exercise. More hear it read liturgically in the Sunday service. Bible study groups prosper in numerous churches.

But most church people remain unfamiliar with the Word of God and leave unmined the rich literary lode of their faith.

Pastors are understandably distressed that their congregations are so impoverished while the wealth of the Bible lies at hand untapped. Few pastors, however, seem to have tried so absurdly simple a remedy for biblical illiteracy as reading the Bible aloud.

I confess my own astonishment at discovering that young and old alike will sit enthralled by the words of scripture for thirty or sixty minutes as the Bible is read aloud with minimum interpretation but expressive inflection.

We assume too readily, I think, that people will not be interested in so dull a pastime as listening to the cadences of scripture. We see private devotional reading or group discussion of the biblical message as the only options we have for the renaissance of biblical knowledge.

We underestimate the appealing power of the Bible sensitively read in large segments. Yet there is no better way of acquainting people with the contents of scripture than reading aloud whole books or lengthy related sections to a church group or, indeed, to a congregation gathered for worship.

My own awakening to the instructive possibilities of Bible reading came from timidly experimenting with Bible reading during the sermon time for the avowed purpose of acquainting people with the contents of several books of the Bible.

The unexpected enthusiasm of the congregation convinced me that I had been underestimating the desire for

biblical knowledge and overlooking an obvious corrective to biblical ignorance.

Since then, I have not hesitated to read large portions of scripture to my children's classes, youth groups, and adult classes. The response is always the same attentive listening and appreciation.

Of course, reading the Bible aloud is not quite so simple as it sounds. Some essential conditions must be met if Bible reading is to be a lively delight for listener and reader alike. These conditions are (a) careful selection, (b) suitable editing, (c) judicious interpretation, and (d) sensitive delivery.

ADAPTABILITY

Some parts of the Bible are not adaptable to public reading. Dreary style and subtle intricacies of thought will soon lose the listener, and no matter how important historically or theologically such books as Leviticus or Hebrews may be, they make deadly oral reading.

The Old Testament offers the best selections. The Book of Job tops the list. The prophets clamor to be read. The narratives of Genesis, Exodus, Joshua, Judges, and Kings have power to hold the hearer spellbound.

Few books of the New Testament will rivet attention from beginning to end. The rapid pace of Mark makes it the best of the gospels for oral reading. The Acts of the Apostles has a dramatic quality suited to public reading. The Letter to Philemon has a personal intimacy which, combined with brevity, makes it quite readable.

The rest of the New Testament has, of course, magnificent passages for oral reading, but they appear in books that must be liberally edited before being read if interest is to be sustained.

EDITING

Editing of the biblical materials has three purposes: to condense material that is too lengthy, to establish a continuity which may be lacking in the book being read, and to extract usable

material from longer passages poorly suited to public reading.

Each reader will have to edit to suit his own purposes. In editing readings to establish proper continuity, study of the standard introductions (Pfeiffer, Driver, etc.) and commentaries (ICC, Moffatt, IB, etc.) will be helpful in deciding the best sequence of passages in such books as Jeremiah and Isaiah.

The bulk of the New Testament epistles are not especially suited to public reading, but some luminous and poetic passages lend themselves to such presentation; and the editorial task is to select what is most usable, arranging it by subject, style, or whatever classification is desired.

A reading session is usually most productive if it does not consist of unrelated snips and snatches but is organized according to some unifying principle.

PURPOSE

The purpose of the kind of Bible reading we are talking about is acquaintance and enjoyment rather than the analytical study that is appropriate to the classroom. The reader's interpretation of his material must therefore be conveyed primarily through tone, inflection, and gesture rather than by interpolative commentary.

Just as the actor does not interrupt his lines to interpret the playwright's meaning, so the oral reader does not offer parenthetical asides on the meaning of the scriptural text.

An introductory statement will be desirable when the text itself does not sufficiently reveal the historical, literary, or social context which would be helpful to understanding the writer's work; and now and then in the course of a lengthy reading an explanatory pause is justified to illumine opacities of language that sometimes occur. But, generally speaking, the fewer comments the reader makes, the better. Such reading will likely stimulate desire for further sessions for study of the works that have been read.

*Minister, First Congregational Church, Greenfield, Massachusetts.

Sensitive delivery rather than intellectual analysis is the medium for communicating the writer's mind and spirit. The Bible-reading pastor is not likely to be a Charles Laughton. But if he is at all competent as a public speaker, if he can imaginatively identify himself with the writer or the characters, and most of all, if he has a genuine love for biblical literature and a teacher's passion for communicating what he has come to love, he will have no difficulty in acquiring the sensitive delivery by which characters come alive and events march before the listener's imagination.

This is not to suggest that Bible reading be an exercise in old-time elocution, but simply to say that disciplined artistry of speech, not appropriate perhaps in the pulpit and not necessary in the classroom, is essential to breathing life into the printed page and to transporting the listener from the twentieth century to the days of Moses, Elijah, or Saint Paul.

This kind of Bible reading should be frankly regarded as an art, the end of which is not factual analysis but insight, not intellectual attainment but appreciation of that seeking and saving to which the scriptures testify.



ALONENESS

Your spirit is very near
When I open wide the door
And see our loved possessions
All around me.
There is no voice to say,
"I've missed you, dear,"
No kiss to greet me,
Yet I know that you are here.

Our home is very still
And I am all alone,
With no one to greet and fill
These rooms
With well remembered laughter.

This I know—
That faith is shining strength
To carry me another day
And through another night.
I must not weep
But hold the smile you loved.
This is the bulwark in our home
And in my heart;
To give and share
That radiance called love.

Jean Wisdom Jackson
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A New Activity

Rhythmic Prayers for Vacation School

James M. Johnston*

With slow and majestic movements, exceptional for their age and interests, three grade-school boys in black choir robes lift their arms heavenward. They kneel, clasp hands in supplication, rise to their feet, repeat some of the motions, and drop to their knees again.

The boys are praying. They are expressing the Lord's Prayer in rhythmic movements, without speaking a word by mouth or pantomime.

Churches and other religious groups throughout the Milwaukee area have watched their presentation during the past year. The project originated in a vacation Bible school class in suburban Wauwatosa, a cooperative project of the Methodist and Congregational churches. Mrs. Shirley Holzer Jeffrey, director of Christian education at the First Congregational Church of Wauwatosa, developed it.

The three boys, David Morgan, Paul Guebard, and Bill Larson, are active, lively lads, superior scholars, and capable athletes.

With mild enthusiasm they enrolled in the vacation Bible school, and had to choose on what committee for team teaching they wished to serve. To them it didn't matter too much. They wanted to be together. Somehow they landed on the committee for rhythmic interpretation.

It was a happy landing, though Mrs. Jeffrey suspected that their interests lay far afield—the baseball outfield, perhaps—from the domain of rhythmic, especially during those first few days of summer vacation.

She tried them out, anyway. She asked them to express "Our Father" and the rest of the Lord's Prayer in motions. She gave them no ideas. She wanted them to do it on their own.

"All right, we'll do it, but don't you look!" one of them declared.

Mrs. Jeffrey obliged. She faced the corner and listened. She heard nothing. That was good, for she knew the boys were at work.

Finally they let her watch.

The results, she reports, showed an almost incredible grasp of spiritual concepts, for school boys.

They repeated the rhythmic, and at first refused to perform for anyone but Mrs. Jeffrey. But her encouragement brought one more concession. They would let their mothers watch. After still more laudatory entreaties they agreed others could watch. They have performed at least a half-dozen times throughout the last year.

After rehearsals, the rhythmic motions, done in unison, assumed a final form something like this:

Our Father, who art in heaven,
... Hands and arms upraised, eyes looking toward heaven.

Hallowed by thy name. Thy kingdom come. Arms spread out, eyes still looking upward.

Thy will be done . . . Two of the boys kneel, face opposite directions. One remains standing, still facing upward.

On earth, . . . The boys gaze downward, as if they are accepting the earth as it is.

As it is in heaven. The boys spring to their feet, with arms outstretched, and face upward.

Give us this day our daily bread. Two boys stand erect, one kneels. All cup hands as if receiving sustenance from the Lord.

And forgive us our debts, . . . The boys go to their knees again, signifying humility. All eyes look upward.

As we forgive our debtors. The boys rise, their arms reaching out in fellowship.

And lead us not into temptation,
... They take a step backward, as if trying to escape evil.

But deliver us from evil. They circle around, still shunning evil.

For thine is the kingdom, . . . They kneel, with arms outstretched.

And the power, . . . They rise, looking upward and raising arms.

And the glory, for ever. A climactic rise to their toes, with arms again outstretched, much as they were at the opening.

Amen. To their knees, with hands clasped in prayer.

"As we put our feelings into music, we can also put them into rhythmic motion," comments Mrs. Jeffrey, who has a master's degree in religious education from Garrett Biblical Institute, Evanston, Illinois.

She has done rhythmic interpretation with many youths of high school age, and recently directed a rhythmic choir which performed at the American Baptist Assembly Grounds, Green Lake, Wisconsin.

"Through rhythmic movements we can express the gamut of emotions," she says. "We can express the depths of sadness and the pinnacles of happiness."

Of rhythmic interpretation, which differs from pantomime in that motions do not specifically represent words, Mrs. Jeffrey adds: "Churches are beginning to realize that rhythmic interpretation adds one more dimension to worship. Certainly the interpretation of the Lord's Prayer stimulated the thought of the boys who worked it out and also of the persons who have seen it. After all, the Israelites danced as they carried the Ark of the Covenant."



*Religious news editor, "Milwaukee Sentinel," Milwaukee, Wisconsin.

Prayer In Motion



Our Father, who art
in Heaven,



Hallowed be Thy name.
Thy Kingdom come.



Thy will be done



On Earth



As it is in Heaven.



Give us this day our daily
bread



And forgive us our debts,



As we forgive our
debtors.



Lead us not into temptation,



but deliver us from evil.



For Thine is the Kingdom,



And the power . . .



And the glory forever.



Amen.

God Calling Yet

John W. McKelvey*

From that time Jesus began to preach, saying, "Repent, for the kingdom of heaven is at hand."—Matthew 4:17

When I was a boy in school it was required that we memorize a number of the literary masterpieces that comprise our American heritage, including Whittier's "Barefoot Boy," Holmes' "Chambered Nautilus," Lucy Larcom's "Plant a Tree," Read's "Sheridan's Ride," and many others. One of my favorites was Longfellow's poem "Paul Revere's Ride." I doubt if many people bother to memorize it any more, and yet it tells a story dear to the heart of all Americans:

Listen, my children, and you shall hear
Of the midnight ride of Paul Revere,
On the eighteenth of April, in
Seventy-five;
Hardly a man is now alive
Who remembers that famous day and
year.

Every year, in these recent years at least, when the eighteenth of April comes around the good people of Boston re-enact the midnight ride of Paul Revere. It happened again this year, but I wonder if it did much more than remind men how woefully incongruous a horse is on our modern highways. I suspect the cry which went up as he made his way from Boston to Lexington was not "Here comes Paul Revere!" but "Here comes a horse!" To see the picture of a modern Paul Revere on horseback as the papers tried to dramatize this event in history now almost two hundred years old is not enough to stab us awake with its meaning. You must go to Lexington and Concord and stand where our fathers stood when "they fired the shot heard 'round the world," and then in the recollection of what was at stake and what actually happened you will be able to sense the significance of that dramatic event.

There is a great danger that what we are doing here today, and Sunday

after Sunday, is as lacking in spiritual dynamic and as uninspiring as the re-enactment of Paul Revere's ride. For we have come together week after week to have the gospel preached, but how many times have we gone away realizing what the gospel means and feeling its impact upon our lives? This sense of relevancy, this longing for God, this need of deliverance, is not only frequently missing from our services of worship; it is also often missing from our homes and from our individual lives. We have forgotten or have scorned to remember what it is God in Christ has done for us. We have consented by one means or another to deny the power and efficacy of the gospel at the very time when we should be saying with the Apostle Paul, "I am not ashamed of the gospel: it is the power of God for salvation to every one who has faith, to the Jew first and also to the Greek."

"But," you ask, "why talk about a gospel two thousand years old? In a generation torn by such contrary ideologies as ours, why not talk about the problems that have to do with life today?" The answer is quite simple. This is exactly what Christ's gospel does, and what makes the gospel of which Paul speaks relevant. If this answer seems confusing, it is because confusion abounds in our modern scientific age.

Just how much confusion prevails is evident in the story of an incident that took place in a downtown restaurant recently. One of the waiters accidentally dropped a tray of dishes, and three couples got up to dance. Perhaps the curse of our time is that we have succumbed to the riotous state of disorder and confusion. We are

dead to rapture and despair,
A thing that grieves not and that
never hopes.
Stolid and stunned, a brother to the ox.

to recall Edwin Markham's description of man blighted by "the emptiness of ages in his face."

The point is that man, whether living today or two milleniums ago, is a soul

living in an alien world. He finds himself, despite the divine nature within him, disobedient to the heavenly vision, a captive of evil, and a sinner by the very reason that he is man, subject to the powers and principalities of darkness. What he aspires to be, what the divine nature urges him to do—in short, the good that he would do—he does not do; and the evil he would not do, that he does. He longs to be free from the bonds of darkness; he wants deliverance from the shackles of evil; but by himself, of himself, for himself, he remains doomed.

To assure him that he need not worry over his plight, for the gospel declares that God has brought deliverance and liberty, is as futile as trying to arouse our patriot dreams by sending to Lexington and Concord a man on horseback to commemorate Paul Revere's ride. If man is to be free, if the gospel is to liberate him, then the gospel is not merely good news of what God has done, but it is the good news of what God is now doing and how God is at work setting us free from the law of sin and death.

For We Are Contending Against the Powers

To get the full effect of the good news of God's deliverance today, just turn for a fleeting glimpse to what has happened in Cuba in these recent days. What the rebels in the mountains were waiting to hear, what the anti-Castro leaders around the Caribbean wanted to hear, was not that Cuba was liberated in 1898, nor that she was delivered from Batista, but that "Cuba is free again," that "tyranny is dead and freedom rings!"

This is what the gospel means to man—every man, modern man, scientific man, business man, religious man, anxious man, self-confident man, humble man, proud man, holy man, sinful man, man of every race and clime, man of every faith and nation. It means that in the midst of man's struggle for survival in an alien world, in the thick of his conflict against "the principal-

*Minister, St. Anthony Park Methodist Church, St. Paul, Minnesota.

ties, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places," suddenly God has intervened and delivered him, delivered him from the power of the law and from the sting of death, delivered him from the dominion of darkness and transformed him into a son of righteousness and a child of light. And every man knows that if this can happen, the gospel is both relevant to his need and the incarnation of "the divine power."

This certainly is what Jesus meant when he came preaching the "good news." On the face of things, what he said sounded foolish if not ludicrous. His cousin and forerunner, John the Baptist, had just been arrested and imprisoned by Herod. Herod was not an invisible foe of moral righteousness, an intangible ruler of the dominion of darkness; Herod was a flesh-and-blood king, a living prince of unrighteousness. He exacted judgment without conscience or mercy, and he terminated John's ministry by ruthlessly having him beheaded. Matthew says that as soon as Jesus heard what had happened to John, he began where John had left off, preaching the good news and saying, "Repent, for the kingdom of heaven is at hand." Did he mean what Elisha meant when that prophet counseled his anxious servant in the days of ancient Israel, saying, "Fear not, for those who are with us are more than those who are with them?"

How often we wish this were the meaning of our deliverance, that God would intervene openly, dramatically, practically, physically, and deliver us from our enemies! And yet, if we know anything, we know our deliverance will not generally come like this. Not that it would be too easy, but that the enemy we contend with is too subtle, too ingenious. For most of us deliverance never comes in this manner. Most of us are already so weary from our conflict with evil, if we haven't abjectly resigned ourselves to collaboration, that we can feel a lively sympathy for the man who objected to the cut-and-dried TV toothpaste commercials so prevalent today. He said, "The TV show I'm waiting for is the one where the germs rally and beat the toothpaste! What a show that will be!"

Did Jesus mean that once the kingdom of heaven was come we would be picked up and whisked away from the

dread scenes of conflict—in a word, removed from the world of hate, malice, prejudice, corruption—and established in a world of love, honor, forgiveness and peace? There have been many people down the ages who believed that the good news meant escape from life's hard realities, withdrawal from the madding crowd, separation from the world and the lusts of the flesh. Despite their pillar in the desert or ivory tower, their monastery or house by the side of the road, however appealing and effective, they still discovered that they were in the world and belonged to it willy-nilly. We inevitably learn this truth, a truth etched neatly in a recent letter and published under the heading "Note to Scientists" from an obviously harassed motorist:

Help yourself to outer space.
Take your moon and star.
Give me just some inner place
Where I can park my car.

No, the Apostle Paul, who understood that we were members one of another and knew well the battleground of man's soul, expressed it most simply and best of all: "So I find it to be a law that when I want to do right, evil lies close at hand. For I delight in the law of God, in my inmost self, but I see in my members another law at war with the law of my mind and making me captive to the law of sin which dwells in my members. Wretched man that I am! Who will deliver me from this body of death? Thanks be to God through Jesus Christ our Lord!"

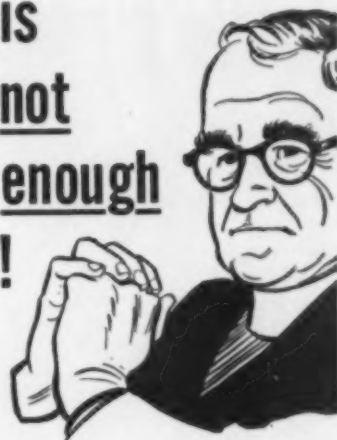
Thanks Be to God Through Jesus Christ!

Therefore, what the good news means is not necessarily that we will defeat our tangible enemies, eradicate fear and want, conquer sickness and death, and remove the barriers of brotherhood and peace, though it can include these things; nor necessarily that we can achieve a society free from the lusts and inhumanities of man, though it will strive after a social order marked by the fruits of righteousness; but rather it means that no matter how surrounded and buffeted we are by evil and the forces of iniquity, God is with us to sustain us from within and to deliver us from the terror of darkness and the destruction that wastes at noonday. The truth is that God wants to do this for us as surely and gloriously as he wants

(turn to page 30)

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is
not
enough
!



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The 1-2-3-4 of Good Acoustics

E. S. Graybill*



Vaulted ceiling needs careful acoustical engineering.

In a great number of churches today, congregations are unable to fully understand or comprehend the service because of poor acoustics.

Understandably, the structural design of a church's interior will have a far greater influence on the reception of sound than any other factor. In cases where the conformation is faulty, sermons or choral hymns coming from the front of a sanctuary cannot be clearly heard in the rear areas, and corrective measures are usually expensive and time-consuming.

More common, however, is the problem of excessive echoes and reverberations, accentuated by the increased use of public address systems, multiple speakers, fans, and air-conditioning units, which serve to make sermons and hymns indistinguishable. Difficulties of this nature are most often traced to the numerous hard, sound-reflective surfaces found in every church.

In any large, open area such as a church, sound waves go out from their sources in all directions. While some of the waves reach the listeners' ears directly, most of them strike the hard surfaces and continue to bounce back and forth. These bouncing sound waves

quickly multiply and can readily create a condition where words cannot be understood in parts of the church.

Of these sound-reflective surfaces, the ceiling is often the key to sound control problems. Unlike the floors, walls, and pews, which may have sound-absorptive elements, the ceiling is usually plain and free to allow sound waves to reflect back and forth until the reverberations reach a disturbing level.

In recent years many inadequate sound conditions of this sort have been corrected through ceiling treatments designed to give sound-absorption qualities to this surface. These treatments involve the use of acoustical ceiling materials which have met with increasing use in all types of construction but are especially appropriate in church buildings.

Despite their popularity, there exists a great deal of confusion concerning the materials and the functions they perform.

As implied, the primary function of acoustical material is to absorb sound. This is accomplished by the porous construction of the material itself, which absorbs sound energy after the sound waves have entered through the tiny openings, perforations, or fissures.

Through sound conditioning, the loudness of all sounds, except direct ones, is appreciably reduced. In addition, noises become more localized and are thereby less irritating to persons in other areas, and reverberations are absorbed so that noises are not prolonged unnecessarily.

Generally speaking, most of the various types fit into one of four categories: (1) mineral materials, (2) job-assembled units, (3) fire-protective materials, and (4) cellulose-fiber tiles. Though there are differences in the noise reduction values among different types, these usually cannot be detected by the human ear. Thus sound-absorption qualities should not be the sole basis for selecting a particular material.

In most churches the appearance of the ceiling is as important as the sound control it can provide. Developments in the surface designs of acoustical tiles have progressed to the point where they can be used as an integral part of the interior decor if chosen wisely.

Among the innumerable surface designs now available, the fissured, embossed, and striated patterns appear to be most popular for areas of the churches in which a particularly distinctive effect is desired.

A Guide To
Ceiling Materials
For Church Interiors

TYPE	BRIEF DESCRIPTION	ACOUSTICAL EFFICIENCY	MAINTENANCE	COST	ADVANTAGES
Mineral	Incombustible materials offered in fissured, striated, and embossed surface designs; Compressive to numerous special effects through "one-step" installation.	Excellent	Washable; Can be repainted without damage to sound-absorption.	Moderate to high material cost; Moderate installation cost.	Incombustible; Especially distinctive surface designs.
Job-assembled	Materials which are fabricated at job sites; Usually incombustible, these can be assembled with special bedding set into the basic units to feature best sound-absorption of all types.	Superior	Washable; Can be repainted without damage to sound-absorption.	High material cost; Medium to high installation cost.	Superior sound absorption; Ease of maintenance.
Fire-resistant	A ceiling material which offers rated fire protection; designed to check the spread of fire to areas above the ceiling.	Excellent	Washable; Can be repainted without damage to sound-absorption.	High material cost; Low installation cost.	Fire-protective; Adds to construction savings.
Cellulose Fiber	Usually not recommended for areas in which fire codes require an incombustible material; A fibrous material available in a wide variety of surface designs — some with decorative prints in addition to perforations.	Excellent	Washable; Can be repainted without damage to sound-absorption.	Low material cost; Low to moderate cost of installation.	Low cost; wide selection of surface designs; Ease of installation.

*Manager, Acoustical Department, Armstrong Cork Company, Lancaster, Pennsylvania.

Some churches feature special custom ceiling effects achieved through the installation of combinations of different designs or through the creation of unusual ceiling patterns using a single design. Most congregations, however, prefer the dignified appearance of a continuous, free-flowing ceiling which does not emphasize the individual tiles.

Acoustical ceiling materials are generally installed by one of three methods: cementing, stapling or nailing, or mechanical suspension. In the cementing or stapling method, the individual tiles are installed directly to the existing ceiling. In the mechanical-suspension method, specially designed mechanical units support the tiles or larger "lay-in" boards which are simply set into the grids or channels provided.

The time factor in installing an acoustical ceiling is often an important one in church remodeling projects. In larger projects the ceiling must be completed before other activity can begin, and the selection of a material with the speed of its installation in mind is not uncommon.

The method of installation used and the speed with which it may be accomplished will depend on such variables as the type of acoustical material specified and the size and condition of the existing ceiling.

The recent development of a fire-protective acoustical tile has proved to be a significant one in areas where codes demand that certain fire-safety requirements must be satisfied. Called Acoustical Fire Guard, the pre-fabricated material doubles as a finished acoustical ceiling and a fire-protective barrier for the roof structure above.

Available in tile or board lay-in units, both types bear the Underwriters' Laboratories label. Featuring perforated or fissured designs, the material is installed by the mechanical-suspension method and often contributes to reduced insurance costs.

Most acoustical materials are easy to keep clean, and maintenance is seldom required. When necessary, however, the materials can normally be wiped clean with a damp cloth. Contrary to much belief, dust does not collect in the perforations or fissures, and if desired, an acoustical ceiling may be repainted without damage to its sound absorption characteristics.

Obviously, costs of an installed acoustical ceiling will depend on the particular type specified, the condition of the existing ceiling, and the method of



Low ceiling rooms use special acoustical materials.



Samples of acoustical materials available in pleasing patterns.

installation. In addition, costs of materials and labor will vary to a small degree in different geographical areas.

The cost of an acoustical ceiling will, in many cases, be less than standard ceiling treatments. However, in selecting the type of material to be used it should be kept in mind that the best value is not always the material of lowest initial cost, especially when sound absorption, appearance, fire safety, and maintenance are equally important considerations.

The specification of an acoustical ceiling is a highly important matter, and decisions as to types of materials and their means of installation should be made only after consultation with an accredited acoustical contractor. These contracting firms frequently have broad experience in related fields of remodeling and can offer advice which may eliminate unnecessary extra expense.

In addition, most manufacturers such as Armstrong, with offices throughout the country, have valuable information on surface designs, acoustical efficiency, and other considerations, and make this available without charge.

This activity in the planning stages of remodeling projects will help to insure long-range satisfaction in the decorative and functional aspects of the finished acoustical ceiling.

insurance companies— STOCK or MUTUAL?

by Andrew Hobart
President,
Ministers Life & Casualty Union



Most life insurance companies fall into two types . . . stock or mutual. Here, briefly, are the differences.

STOCK COMPANIES are organized by stockholders who furnish the necessary funds to start and maintain the business, reaping any profits earned. They control the company.

MUTUAL COMPANIES basically are cooperative associations of people who wish to furnish protection for themselves and their families. As "owners" they share in the profits earned from year to year, which return to them as dividends. They have a voice in electing directors who control the company for them. Ministers Life is such a company—a mutual insurance company organized and directed by clergymen for clergymen.

Each year before our annual meeting, policyholders are invited to attend, hear reports, take part in the business, and elect the men they wish to see form the business policies of Ministers Life. Ballots are sent so that those unable to attend may cast their vote through the mails.

Insuring only "select risks" gives Ministers Life a membership stability no ordinary company can match. Moderate premiums and steady dividends returned to policyholders keep net cost of insurance the lowest available anywhere. We will be happy to send you detailed information on the advantages you gain by joining Ministers Life. Just drop us a card or letter.



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GOD CALLING YET

(continued from page 27)

it to be spring, except that in the case of spring his will is written indelibly into the framework of the universe so that nature has no choice; whereas with us he has endowed us with the freedom of choice. For this reason Jesus came preaching the good news, saying, "Repent, for the kingdom of heaven is at hand."

The pre-condition to our deliverance in consequence is something we are loathe to do—repent. It means a confession that we were on the wrong track, going in the wrong direction, puffed up in our own conceits. It is good we are ambitious enough to want to go places, but it is presumptuous for us to think we know the way to go. But notwithstanding our ego and bravado we are destined like sheep to go astray.

With all our ingenuity and erudition we have plunged forward in heedless self-confidence, wanting to live our own life, only to find at last that we have ended like the prodigal son, out in the field eating the husks that the swine did eat. It is necessary with us, as with him, to "come to ourselves," to turn around, to arise and go back, to say to our Father, "Father, I have sinned against heaven and in thy sight and am no more worthy to be called thy son."

The good news, and this is the breath-taking miracle of it all, the good news means that the moment we repent and return, God reaches down to receive and redeem us, and to claim us as his sons, saying, "Bring hither the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf and kill it, and let us eat and make merry; for this my son was dead, and is alive again; he was lost, and is found."

It is at this point that the good news of God's deliverance goes beyond what can happen to the body and means essentially what happens to the soul. The meaning is clear when we look in the gospel where it says "Jesus came preaching." He came when John was arrested and beheaded. And immediately after he had called men to repentance he called his disciples, saying, "Follow me," and "Whoever would come after me let him deny himself and take up his cross and follow me."

What is involved when God calls is set forth with vivid drama by Kenneth

Roberts in his story *Boon Island*. It is the story of shipwrecked men languishing on this tiny island off the coast of New England in the fury of a bitter winter not long after the first colonies were made. It was shortly before Christmas when Swede, one of the sailors, whose son was also a member of the crew, announced he was going to build a raft and try for the mainland and rescue. His companions ridiculed him. "On a raft," one of them said, "a part of you would be in the water most of the time—all the time, maybe. The nearest land is six miles away. How long would you last in water like this?"

"I don't know," Swede replied, "but I prayed to God yesterday . . . I prayed again this morning. I prayed to Langman's God, whose Sunday is Saturday, and to our God, whose Sunday is Sunday—to Langman's God, who wants us to observe Christmas the day before Christmas, and to our God, who doesn't care when we observe it, so long as we celebrate it with an understanding of what Christmas means. Both Gods told me what to do. They told me to build a raft."

Then they realized what Swede was saying. He was saying that God gave his only beloved Son to save the world from itself. Now Swede, having communed with that God, was willing to give himself in order to save his only beloved son from a cruel and lingering death. He was not only willing to give himself: he had, in his mind, already done so.

I would to God we had more heroism of this order in the church. I appeal to you, especially to you young men and women, to step forward into the breach, to take up the torch of those who have fought the good fight and finished their course, to fill in the gaps in the ranks of the faithful, and to spend and be spent in the day of trial, for now is the time of deliverance, now has God brought captivity captive, and now God wants to deliver you from the bondage of evil and from the dominion of sin and death. The gospel rings with the same validity today as when Jesus first proclaimed it: "Repent, for the kingdom of heaven is at hand."

In the United States Navy, when an important proclamation is to be made, a voice sounds over the loud-speaker, saying, "Now hear this!" Jesus had many significant things to say to his generation, and now to us in ours, but none more significant than the good

news of "the power of God for salvation to every one who has faith," and he dared men to give heed, saying, "He that has ears to hear, let him hear."



YOU NEED A FOOD DIRECTOR

(continued from page 10)

church and situation in which she is to work. It may vary from a few hours a month to a full-time job, depending on the requirements; but in any case she will be a positive asset to the group she is serving if her philosophy of duty is similar to the one stated to me by a minister:

We feel that the quality of a meal and the way it is served reflect credit or discredit not only to the particular occasion but to the church as a whole, because if we cannot have well planned and prepared meals for the fellowship of our members, it stands to reason we will do equally poorly in our planning and preparing of the higher and more difficult duty of feeding the soul.



MEDITATIONS OF A MINISTER'S WIFE

(continued from page 16)

bench—don't be shocked—the discarded altar of an old church. Across the front of it was painted a sentence. "Do this in remembrance of me."

This inscription might go up over our dishpans or our ironing boards or counters. We may sometimes feel that our chores are less useful than activities which more directly build the kingdom. But the cup in which cold water is given to the little ones must be clean; the daily bread for which we pray must be baked. It seems to me perfectly legitimate to believe that Jesus of Nazareth says of the humble and monotonous tasks which underlie the higher levels of the Christian life, "Do this in remembrance of me." So may he give us grace to do these tasks lovingly and well.



Religion In The British Isles

Albert D. Belden*

THE NEW ARCHBISHOPS. The Church of England is now all set for a new era of archiepiscopal direction. Dr. Ramsey is duly enthroned and established at Canterbury and is already making his weight felt. More recently, Dr. Coggan was enthroned in York Minster, "Donald, by Divine Providence Lord Archbishop of York," and it seemed as though Yorkshire from all its Ridings waited upon the occasion. A vast congregation from all over the north of England had come to see the first Donald in the long line of successors to Aiden, Wilfred, and Cuthbert of ancient holy fame. Dressed in a white-and-gold cope and mitre of traditional design, he had to make the three knocks upon the door of the minster before admission. He may well become known as "the smiling archbishop," for he carries an air of cheeriness as well as challenge into his august office. His enthronement sermon was based on a text engraved on the pectoral cross given him by his students when he was ordained a bishop, 1 Corinthians 9:16—"Necessity is laid upon me; yea, woe unto me if I preach not the gospel." "We ask whether the Church is preaching the gospel in a way relevant to the world of the 1960's." This new archbishop will do his best, I believe, to be thoroughly up-to-date.

THE EX-ARCHBISHOP TAKES A TURN! Meanwhile Dr. Fisher, who has left the see of Canterbury, is far from being inactive. A keen controversy has been raging over the method of appointing bishops and the part the state plays in doing so. The form of appointment goes back as far as the Great Act of Praemunire of 1393, which proved so useful to Henry VIII in 1529. To clear himself of the baseless assertion that he was against a change in this method, Lord Fisher, as he is now called, has revealed the fact that in 1949, for the help of a commission of enquiry on this matter, he

had prepared a special memorandum putting forward a scheme alternative to the present one. He thus clears himself of being obstructionist on this important issue. But his memorandum has not been divulged as yet. So changes are in the air!

THE WORLD COUNCIL AT NEW DELHI. The Third Assembly of the World Council of Churches at New Delhi in November will find the war question thrust upon it with a new urgency. Why has the commission appointed to consider the prevention of war failed to function after its first sorry report? Anyway, churches in various parts of the world are passing the following Resolution of Appeal to the assembly, doubtless remembering that the Russian churches will be present this time, and also Roman observers. The resolution reads as follows (and churches are asked to make use of it):

This gathering of Christians assembled for worship in ——— on ——— urges upon the World Council of Churches the immediate necessity that the People of Christ in all Communion of Christendom should draw together in demonstration of the One Body of the Lord, in a United Refusal of a Third World War.

Bound as they are by Christ's Commandment of Love to one another, they cannot so disobey that command and so violate His Spirit as to engage in mutual destruction of each other for any reason whatsoever.

Therefore, this gathering of Christians begs the World Council of Churches to secure Mutual Pledges for a Simultaneous Refusal of War from all the churches of the World Council, from all the churches of Russia, from the Chinese churches, and all other churches in Christendom.

The tragic need of Mankind, menaced by unparalleled destruction as it is at this time, is a call

(turn to page 44)

*Clergyman of London, England.
"Church Management's" British Isles reporter.

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Priming the Preacher's Pump

David A. MacLennan*



Between the first and second world wars a Christian preacher of uncommon originality and power occupied the pulpit of Westminster Chapel, London, England. On my first visit to the British capital I attended an evening service at which he preached. He was a biblical preacher who read his Bible in one hand and the daily newspaper in the other. Is not this the way the Scriptures are to be studied? and the newspaper? The preacher was the late Dr. Hubert L. Simpson, and if you can buy one of his now-out-of-print volumes (*The Intention of His Soul* or *Unquenchable Longing*, etc.), you will find that the messages have timely words to speak. On one occasion Dr. Simpson used a memorial service held for victims of a major railway disaster in France to point the way forward into the New Year and into the new life.

Picture to yourselves the Courtyard of the Gare de l'Est in Paris, where the memorial service for the victims in a terrible railway disaster were held. M. Lebrun, President of the French Republic, and members of the French Cabinet were present; and M. Renaudin, chairman of the railway company, delivered the funeral oration. Now just listen to his words. "On Christmas Eve," he said, "many travellers left this station on a short journey, but all unknowingly they had embarked on the longest journey of all from which there is no return. Their friends on the platform cried 'bon voyage,' and in the firm belief of a future life we can say, indeed, that they made a bon voyage." Think of this in so-called agnostic France, and this from the president of a so-called soulless railway company; Christmas angels singing over railway

stations in Paris. Those Christmas angels must be accustomed to finding God in queer places. "In the firm belief of a future life," he says, "we can say, indeed, that they have made a bon voyage." Men and women, no new and untried year can fail to be happy which we enter with the Lover of our souls. No journey, be it long, or be it short, can fail to be good which brings us to our Father's Home.

Faith in the God with whom we have had gracious dealings enables us to hear "Christmas angels," not only over railway stations but over airports, over dividing walls of hostility in Berlin; even where men and women and children seem to be helpless victims of man's madness. Here is a Word of God for us and our people as we prepare to enter another new year: "No journey, be it long, or be it short, can fail to be good which brings us to our Father's Home."

Sermon Seeds

I

Who's That Knocking at the Door?
A New Year's message. Texts: Acts 12:16—"Peter continued knocking; . . ." Revelation 3:20—"Behold, I stand at the door and knock; . . ." Introduction may recall the once popular song and a game on the same theme: "Who's that knocking at my door?" and "Knock, knock, who's there?" As we enter through the door of time into a new year, it is traditional to think of a young child—the New Year—standing at the door, knocking. Poets have used the theme not only for the division of time but to emphasize the ephemeral character of opportunity. Opportunity, they say, knocks at every person's door; some pessimists have insisted opportunity knocks but once.

(1) Many alert and informed citizens of every nation feel that world de-

struction is knocking at the door. In the countdown of atomic missiles, rockets, and their like we may hear the ominous knocking of doom. One reviewer of Professor D. F. Fleming's recent volume on the cold war praised its factual analysis and prophetic warnings. He then expressed the hope that there was time for others to read it before the holocaust destroyed human life. This was in a Christian journal. We certainly cannot lightly dismiss the possibility as fantastic. Mischance, an accident, an insane person reaching for the signal, as well as maddened leaders, could end life for most human beings as far as existence on this planet is concerned.

(2) But God continues knocking, offering us the choice of life or death, of abundant life on new frontiers of his Kingdom or deadly routine existence outside his Kingdom. In his new book, a volume of sermons, Dr. Nels Ferre, the theologian, makes his title sermon one based on a sentence in Acts, "Peter continued knocking." He reminds us that sentimental Rhoda, and the praying colleagues of the apostle, were reluctant to believe that their prayers for Peter's release could have been answered. "Even so," says Professor Ferre, "we keep God's answer at the door by not believing him. I am persuaded that all things are in God's hands, that he alone is the ruler of the nations and of human lives, but that we seldom have our eyes opened to his reality and power. . . . We keep God's answer standing knocking, knocking at the door" (pages 15, 16). This book was published by Harper & Brothers, New York, in 1962. Dr. Ferre uses the following illustrations of "knocking now": the answer to better race relations; "new understanding between the hostile halves of the world"; undeveloped countries; a co-operative world community working for peace; branches of the Christian faith historically antagonistic to one another, or at least completely separated

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from one another.

(3) God in Christ stands at the door of our personal lives. Dr. William Barclay, New Testament scholar, translates the Greek of Revelation 3:20—"Behold, I am standing at the door and knocking. If anyone hears my voice and opens the door, I will come in and will have my meal with him, and he with me." Professor Barclay feels strongly that the meaning here is not that of warning and threat (that the end is near and the coming of Christ is imminent), but of yearning and love. Barclay speculates that the origin of the words, humanly speaking, may be in the tender love passage of Solomon's Song 5:2-6. In this wonderful picture and saying in the Revelation, we do have evidence of the "one unique fact that Christianity brought into the world": that God is the seeker of men. This is love's furthest reach. Again, in this picture of Christ knocking we see the offer of Christ. The word translated "sup" in the King James Version means the main meal of the day. It was no hurried snack. This would be the meal which friends would enjoy in leisurely fashion. One more aspect of this "knocking" is our responsibility to answer either by opening or by turning the Lord of life away.

II

Defeating the Green-Eyed Monster. Scripture: 1 Corinthians 3:1-6. Was it Shakespeare who first used, in literary form, this description of jealousy? You may find the reference in his tragedy *Othello*, Act III, Scene 3, line 165. One way to begin a pastoral and ethical sermon on this deadly sin would be to quote the opening gambits of the three-way conversation as recorded by Dean James A. Pike and Dr. Howard A. Johnson. You will find it in the Seabury Press book *Man in the Middle*, pages 41-51. It is an excellent expression of how jealousy can poison the mind and relationships of a businessman when he learns that a significant promotion has been given a colleague and denied to him. Then would follow an exposition of the situation which prompted the apostle to rebuke the Corinthian church members. Sectarianism at its worst had invaded the young church. Parties rallying around Apollos, Paul, and doubtless others were tearing the fellowship into tatters. "There is among you envying and strife and division," is the familiar translation. The R.S.V. and the New

English Bible both render it, "There is jealousy and strife among you." Precise definition requires us to define jealousy as the resentment we feel when someone appears as a rival for the possession of someone or something we regard as ours by right. Saul felt it when he heard the crowd chanting, "Saul has slain his thousands but David his tens of thousands." In business and industry it lifts its ugly head. Dr. Roy Pearson in a business magazine article said that jealousy in business is one of the little foxes which spoil the vines of harmonious relationships. If it is a "little fox," it is a vicious animal. Think of how most men and women feel if someone else, hitherto their equal, forges ahead, rates a title on the door or a new rug on the floor. In religious communities, such as churches and denominational boards, this green-eyed monster pounces too frequently. Families are often torn by jealousy, by real or imagined feelings that favoritism toward another has been shown. After your description of the prevalence of this sin among us, then comes the second major division of treatment. Here I owe Dr. Edgar N. Jackson four excellent headings. He uses them in an outline of his sermon on the same theme in his recent helpful book *A Psychology for Preaching* (Channel Press, 1961). Here are four ways to handle jealousy:


(1) Admit it. One of our hardest tasks. (2) Analyze it. Is it due to a sense of inferiority? of insecurity? of real or imagined threat to our position? Is it because we are engaged in the modern idolatry of giving our all for status symbols? (3) Attack it. Paul indicates in the Corinthians passage his attack: Who is Apollos? Someone said that we are poisoned and hurt by jealousy because we yield to a kind of amnesia. That is, we forget who we are. Each of us is a child of God; each of us has at least one talent. Recall the parable of the talents. The sin of the man with one talent consisted in his burial of his talent because one of his colleagues had been given five. Were jealousy and resentment and a sense of inferiority showing in such foolish action? (4) Abandon it. "Start out with courage on a new course in life," writes Dr. Jackson in his book on preaching. "Live beyond the small competitions, the small values, the small emotions." I would add a fifth strategy to those of Dr. Jackson. It would be, Attach yourself to the One, even Christ, who can teach you how to love all

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whom God loves, even your rival, your competitor, the one you have envied. When we do that, we can and will (a) pray for the other's success; (b) think and speak only good of the one who seems to have outstripped us in the race. As Goethe said, "Against the greater superiority of another there is no remedy but love." Each of us, says Paul, has been allotted our task in God's garden. Only God, who makes the garden grow, really counts. In his famous thirteenth chapter in the same letter, Paul says, "Love knows jealousy." (Moffatt translation.)

III

A Christian "Troika." Text: Romans 12:12—"Let hope keep you joyful; in trouble stand firm; persist in prayer" (New English Bible.) Soviet Russia's leader has made us familiar with the three-horse sleigh used in his country. It suggested to western statesmen something awkward, unworkable, and the kind of direction of an enterprise which might end or greatly impair its usefulness. The *troika* team is what Mr. Khrushchev reportedly favors in place of one director of the United Nations. Certainly expert horsemanship and tractable horses must be needed to drive three horses successfully. Here in Paul's letter to the Roman Christians of long ago is a scriptural *troika*. To use these three, no manipulation or uncommon skill is needed. What is required is Christian obedience. The Spirit of God will furnish the power. Dr. Chester A. Pennington of Hennepin Avenue Methodist Church, Minneapolis, tells of the impact these three exhortations made upon him and his fellow worshippers when the words were read in a communion service. He used the text as it appears in the Revised Standard Version: "Rejoice in your hope, be patient in tribulation, be constant in prayer." More vivid to twentieth-century English-speaking readers is the New English Bible translation. Here is a three-pronged sermon outline provided by the great apostle: "Keep . . . joyful; in trouble stand firm; persist in prayer."

(1) "Keep . . . joyful." Is this a kind of bland leading of the bland in a time of complex, difficult problems? Does it sound like a modern Pollyanna polemic? Pollyanna, older women will recall, was "the glad girl." Perpetually glad girls or boys, especially those over voting age, can be enough to make a thoughtful person a confirmed sour

cynic! Moreover, in a world such as ours, for anyone to tell us to keep joyful is to ask us to do the impossible. But Paul did not say "keep happy" or "keep joyful." Rather, he wrote, "Let hope keep you joyful." What is our hope? It is the hope which is anchored in God's reality and invincible goodness. Dr. Pennington told his people in what must have been a memorable message in June 1961, "The Christian hope is that God is faithful, that he will prevail. . . . Our true hope is not in what we are able to do but in our faith that God underwrites and supports the cause of justice and righteousness." The preacher will think of illustrations of how hope in God has been justified. History provides evidence, as James Anthony Froude, the historian, believed, that in the long run it is well with the good and ill with the wicked. "If you believe in God," said a philosopher to a Christian friend, "you can afford to wait." You will think of James Russell Lowell's poem, written in dark days of civil strife in the United States, now set to music in many hymnbooks, "Once to every man and nation comes the moment to decide." Only the Christian who puts his hope in the living God, the Lord of history, can be shockproof in a line of tragedies and threatening possibilities. To hope in God is to experience a deep, unquenchable joy.

(2) "In trouble stand firm." It is one thing to imagine oneself, like the boy on the burning deck of the sinking ship, standing at one's post "when all but him had fled." It is another to stand firm when the very foundations of our human life seem to be rocking in a kind of planetary earthquake. Said both former President Eisenhower and President Kennedy, we must learn to live with peril. Crises and crosses will be with us for as long as we live. Consider the personal hurts which come to us all sooner or later. The Christian cannot explain why suffering comes to the innocent, or to the relatively innocent; nor why death takes the useful, the good, the loved, as well as the other kind of human being. But the Christian has something better than an explanation. Through his trust in the God who makes himself known in Jesus Christ, he has One with him who can confirm his faith, so that in trouble of any kind (bereavement, misunderstanding, exploitation, sickness) he will "in trouble stand firm." Recall the signal of ships' captains: "Steady as you go." Our divine Captain sends us

that signal and communicates his power to obey it.

(3) "Persist in prayer." Here is the secret of the hope which keeps us joyful, and of the inward reinforcement which enables us "in trouble (to) stand firm." Prayer is opening our lives to the Spirit of God. Where the Spirit of God comes, there is freedom from fear, from a sense of inadequacy, of despair, of guilt. Prayer changes us, and through intercession helps God change others according to his loving purpose. The Revised Standard Version says "be constant in prayer." This cannot mean a continuous prayer meeting, even in your own soul. But a loving parent may think almost continuously of an absent child and yet be engaged in household tasks, church and community activities, and all the many chores a busy woman must do each day. Similarly, to be "constant in prayer" is to have in the background of our thinking and doing a life open to God's wisdom, love, and power. Said the late Miss Evelyn Underhill, the twentieth-century mystic and saint, "The life of the Spirit is to unfold gently and steadily within us; till at last the full stature for which God designed us, is attained."

Is there a New Year's sermon in these words of Romans 12:12? A sermon for this year of danger and opportunity?

IV

Youth Sunday will be observed in many churches on January 28, 1962. A message on the meaning of Christ for today needs no defense. Title could be *Do You Know This Stranger?* An admirable translation of John 1:10, 11 by the late Ronald A. Knox provides the theme and the text: "He, through whom the world was made, was in the world, and the world treated him as a stranger. He came to what was his own, and they who were his own gave him no welcome." Probably the Knox version is more of a paraphrase than a literal translation. The literal translation might be, "He came into the world, and though the world was made through him, the world did not recognize him (did not know him). He came to that which belonged to him, to his own things (world or domain or creation), and they who were his own did not receive him (did not welcome him)." But Dr. Knox's version emphasizes a truth concerning Jesus of Nazareth which members of our churches tend to forget.

(1) This is the story of his life in Palestine nineteen centuries ago. "The

world treated him as a stranger" then. They thought they had him "typed" when they spoke of his parents, of his home town, and when some of the more respectful and impressed called him "teacher" or "rabbi." But he did not really belong to their world of political hopes, of social planning. He was a stranger to their kind of religion. Birds in the air and foxes in the forests and fields were not as homeless as he was, he said. Even those in his inner circle of students were shocked to realize that his concept of his role was so shockingly different from their traditional concept of a savior, a deliverer, a messiah. Certainly they—the majority who had dealings with him—treated him as a disturbing stranger. They wanted to hustle him out of the way, and finally succeeded—so they thought.

2) Throughout the centuries since his life on earth as a human being, Jesus has been treated as a stranger. He has never really belonged to any culture or age. He has never conformed to any era's standards and ways of thinking about life's true values, about the ultimate concern of mortals, about destiny and death and duty. Many years ago, a prominent businessman whose name is the first in a series of one of our prominent advertising firms, Mr. Bruce Barton, wrote a biographical study of Christ. He entitled it *The Man Nobody Knows*. Dr. Albert Schweitzer, the famous African missionary surgeon and theologian, at the end of one of his most famous books (*In Quest of the Historical Jesus*), used words about him which are accurate: "He comes to us as one nameless and unknown." In the world of 1962 Jesus Christ is treated as a stranger. True, most civilized nations pay lip service to his greatness of character, to the idealistic quality of his life and death and teachings. But he seems to move in a far simpler, less complicated world than our world of population explosion, nuclear bomb testings and threatenings, power struggle, affluent-status-symbol seekers. After all, we say, he lived in a pre-scientific world. Of course he did, but the basic needs of human beings remain largely the same as in the so-called "simple world" of nineteen hundred years ago. When men and women and children gave him welcome, trust, and obedience then, they found that he belonged to their true world, that he was indeed not a stranger but a friend, a deliverer, a savior.

(3) Great living consists of great re-

lationships. Only the teachable become adequate. Only the servant of the highest becomes a master of the art of living well in an uncertain and perilous time. Jesus Christ asks, not patronage or praise, but following. This is how he ceases being a stranger and becomes a friend. Dr. Schweitzer, whose familiar words are quoted above, said this is the only way we can really know him. When at the summons of this Stranger we obey and do the tasks he assigns, then we "come to know, as an inexpressible secret, who he is."

Does it sound—as some younger people say of certain songs and hymns and appeals—"corny" to take seriously the affirmation of this old-fashioned gospel hymn?

Behold, a Stranger at the door!
He gently knocks, has knocked
before,
Has waited long, is waiting still:
You treat no other friend so ill.

Those words do sound antique; they were written by Joseph Grigg who lived in 1721-1768. Nevertheless we cannot escape a decision concerning this Stranger. Neutrality is impossible. (Note to preachers: Many excellent books deal with Christology. A recent scholarly study is *Jesus the Religious Ultimate*, by Donald T. Rowlingson of Boston University School of Theology, published by The Macmillan Company, 1961. A brief, readable, and convincing study is the pocket paper-back book issued in the United States by Association Press, *Who Is Jesus Christ?* by Bishop Stephen Neill. It sells for one dollar and proves most effective when read by laymen and ministers alike.

Parson's Book(s) -of-the-Month

Robert W. Spike writes with pungency and pertinence. His most recent book is a small but powerful one, *To Be a Man*. Published by Association Press, New York, it is an expansion of lectures given at a conference of Y.M.C.A. secretaries in Toronto in 1960. Dr. Spike is a Christian unashamed, and shows prophetic power in dealing with man in the world of today from the perspective of the Christian faith. I have read the book in galley proof, and the price was not indicated. It is worth what the publisher asks for it! After an introductory chapter, "The Crucial Problem of Response," he deals

(turn to page 42)

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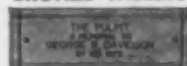
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NEW BOOKS

THEOLOGY

LUTHER: LECTURE ON ROMANS, edited by Wilhelm Pauck. The Westminster Press. 444 pages. \$6.50.

This volume of The Library of Christian Classics proves to be one of the very best. One reserves the description "definitive" for rare occasions, but here it is not only appropriate but necessary. Never again in our century will it be necessary for scholars to attempt to interpret this Luther classic for English readers.

Professor Pauck, who is the Charles A. Briggs graduate professor of church history at Union Theological Seminary, has surveyed the entire field of earlier literature about the lectures on Romans and, what is equally important, has examined all the ancient and medieval works quoted by Luther or mentioned in his explanatory notes, often in the same edition mentioned by the German reformer. There are also indexes for proper names, general subjects, and scriptural references. For all students of Luther this is the way to an understanding of his *Romans*.

Modestly indicating his dependence on the earlier work of Johannes Ficker, who in 1908 discovered the long lost lectures which Luther wrote in 1516, the German-born and eminently qualified Pauck, who speaks and writes with equal facility in German and English, has here given us a religious classic. In addition to the actual lectures, he has also translated many portions, frequently *in extenso*, of the notes which Luther appended for his own satisfaction as he prepared this work.

Since Luther wrote these works two years before his Ninety-five Theses appeared, they have added significance. Here he was still considered a faithful Roman Catholic, and his ideas were, indeed, largely based on approved sources. Yet here one finds as well the definition of the precise nature of the Lutheran doctrine of justification. His *Romans* and *Galatians* are superb examples of the fruitful union of tradition and biblical study, and reveal the universal significance of Martin Luther.

R.W.A.

CALVIN'S NEW TESTAMENT COMMENTARIES: Gospel According to St. John (Part II) and *First Epistle of John* (two volumes), edited by David W. and Thomas F. Torrance. Translated by T. H. L. Parker. Wm. B. Eerdmans Publishing Co. 327 pages. \$4.50.

These two volumes form a very core of the religious thought of John Calvin. Whether one is seeking the method or content of his biblical exegesis or an insight into his theological understanding, these commentaries will richly reward the reader. Here one may also readily ascertain what it was in Calvin's brilliant humanistic approach in his sermons and the clarity and scintillating character of his style which held and moved his large congregations.

Rarely does a translator capture the flavor and images of an original work. Mr. Parker has done this exceedingly well; he makes his most readable commentary read with ease without losing the clarity which characterizes Calvin's original work. Here is the lucidity and forcefulness of Calvin

himself, preaching to eager listeners and lecturing to serious students. These volumes will have permanent value for Calvin students in the English-speaking world. There are three helpful indexes—to scriptural passages, proper names, and general subjects.

R.W.A.

WORSHIP

MEANING AND PRACTICE OF THE LORD'S SUPPER, edited by H.T. Lehmann. Muhlenberg Press. 210 pages. \$3.50.

The importance of this Lutheran symposium is indicated by these sentences by Martin J. Heineken, who writes a chapter on "An Orientation Toward the Lord's Supper Today":

"There are many reasons which urge an earnest re-examination of the understanding and practice of the Lord's Supper in the church today. In the past, the very sacrament in which Christians are united with their Lord and each other in love has become also the occasion for the most serious and, unfortunately, often bitter contention ending in division. This only serves to show how central this act is in the Christian witness and how crucial the interpretation that is put upon it. In it the very heart of the gospel is at stake; therefore earnest men cannot treat it lightly, as though it makes no difference what is believed to happen here. What is believed about the Lord's Supper is a sure touchstone to one's understanding of the gospel itself."

It is therefore an event of first-ranking significance when such capable scholars of the United Lutheran Church in America as Robert P. Roth, Arthur Voobus, Theodore G. Tappert (three chapters), Reginald W. Deitz, and Martin J. Heineken pool their insights in this volume. Most of the material is historical, considering the meaning and practice of the communion in the New Testament period, in the ancient church, the Middle Ages, in the Reformation era, and in Europe and America since. The final chapter interprets this material theologically. Pastors and intelligent laymen of every denomination should seriously consider the issues raised here as a vital part of the current ecumenical conversation.

J.S.

THE MINISTER'S HANDBOOK OF DEDICATIONS, by William H. Leach. Abingdon Press. 144 pages. \$2.00.

Until I read this excellent and comprehensive treatise, I had not realized how much richer life would be if more of our activities and possessions were dedicated by public services of praise and thanksgiving to God, the giver of all good things.

Dr. Leach, the author, is in an advantageous position to give us this message, for he has not only his own long and rich ministerial experience to draw upon, but as the editor and publisher of *Church Management* magazine for thirty-seven years he has been able to review hundreds of manuscripts from all parts of the country

representing many denominations, and to select the best for *The Minister's Handbook of Dedications*.

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Robert Cashman, in
The Alumni Bulletin of
Bangor Theological Seminary

PHILOSOPHY

SPECULATION AND REVELATION IN MODERN PHILOSOPHY, by Richard Kroner. The Westminster Press. 316 pages. \$6.50.

With the publication of this volume, the trilogy on the general theme "Speculation and Revelation" is now complete. The first volume, *Speculation in Pre-Christian Philosophy*, dealt with pre-Christian Greek philosophy which was unrelated to revelation in the Christian sense. The second volume, *Speculation and Revelation in the Age of Christian Philosophy*, covered the Christian era from its inception until about the end of the medieval period when man's *weltanschauung* was theocentric. This final volume is devoted to the "modern" period from the Renaissance and Reformation, approximately, to Hegel, with some attention to Kierkegaard.

It is noted that for more than a thousand years speculation and revelation were closely identified (with the latter in the ascendancy), but with the coming of the Renaissance and Reformation the synthesis was interrupted. With this breakdown speculation became humanistic. Dr. Kroner sums it up thus: "While pre-Christian philosophy was cosmocentric and Christian philosophy was theocentric, modern philosophy was anthropocentric: man was the main problem of its speculative interest and endeavor. The world and God took a secondary position with respect to their speculative rank. Inquiry into everything human prevailed. . . . The sciences of man themselves became natural sciences." Kant is credited with driving the opening wedge in breaking the "naturalistic prejudice," but it remained for Hegel (after Fichte and Schelling) to bring about a reconciliation of speculation and revelation by transforming revelation into speculation. In the Epilogue it is pointed out that Kierkegaard, while admiring Hegel greatly, nonetheless turned against this position because he felt it "strangled faith and offended revelation."

Most of the eminent thinkers of the modern period are brought into focus. Among them are Bruno, Galileo, Descartes, Spinoza, Boehme, Montaigne, Pascal, Leibniz, Hume, Locke, Berkeley, Kant, Fichte, Schelling, Hegel, and Kierkegaard. He feels that German idealism had its inception with Kant, attained stature in Fichte and Schelling, and came to fruition in Hegel.

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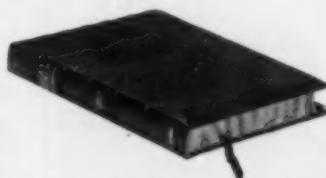
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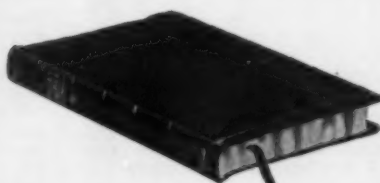
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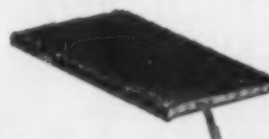
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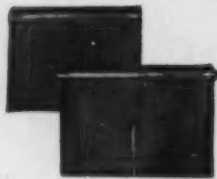
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The treatment given to the philosophical contributions of the men mentioned is highly definitive, and the appraisal of the significance of each is assessed in terms of the value judgments of a competent scholar who is also a sensitive Christian.

Dr. Kroner was one of the many scholars who were dismissed by Hitler. He first went to England, then to Canada, and then to the United States. Germany's great loss has been the great gain of the English-speaking world. Before coming to this land he had already published scholarly treatises in German, including *Von Kant bis Hegel*, *Kant's Weltanschauung*, and *Reden über die Religion*.

S.L.

SERMONOLOGY

GOD'S FREEDOM, by Donald Grey Barnhouse. Wm. B. Eerdmans Publishing Co. 260 pages. **\$4.50**.

This is the sixth volume of an impressive expository effort in which the author seeks to expound Saint Paul's mighty Epistle to the Romans in the light of the entire Scriptures.

It is, like the former volumes, a model of expository preaching, one that should give both guidance and inspiration to preachers who may be concerned that their own preaching offers too thin a gruel of biblical material.

In addition to its essential contribution—a better understanding of Paul's epistle—this volume may well be studied for other reasons; for example, the stimulating discussion of marriage and divorce in Chapter XIV.

The author, for decades a deservedly

popular Bible teacher throughout the world as well as the successful pastor of Philadelphia's Tenth Presbyterian Church, died unexpectedly recently as the result of an operation. "He, being dead, yet speaks." It is good to have the assurance that his expositions of Romans were completed before his death and are being prepared for publication.

J.S.

THE CROSS THROUGH THE OPEN TOMB, by Donald Barnhouse. Wm. B. Eerdmans Publishing Co. 152 pages. **\$3.00**.

It is highly appropriate that the last book by this gifted expositor and preacher should be one that focuses upon the cross from the vantage point of the empty tomb.

It is, in his judgment, essential that anyone who preaches on our Lord's death remember that we stand on this side of Easter. This truth he rotates slowly before our eyes in the five brief sermons that form the first section of the book. Any pastor who is looking for suggestive material for his Lenten or Easter preaching will turn these pages with delight.

The following four messages constitute a glowing tribute of adoring trust to the living Christ. He is pictured as being unique, indispensable, surrendered, and exalted. Five other sermons discuss what it means to receive God's grace in Christ, chapters that frequently reveal the Calvinistic framework of Barnhouse's thought. The volume concludes with four additional sermons on "The Marks of a Saint," an urgent call to Christian maturity.

These messages should be read that, first of all, through them the glorious message of the gospel might be spoken with vigor and freshness to our own heart. But preachers will read them also for the light that the book casts upon passages of Holy Scripture and to study the skill of construction and facility of illustration that make these sermons such effective transmitters of the eternal gospel of God.

J.S.

CHRISTMAS

CHRISTMAS STORIES FROM MANY LANDS, by Herbert H. Wernecke, Westminster Press. 302 pages. **\$3.95**.

The author has collected tales from thirty-five different countries. The stories include interesting descriptions of customs ("Christmas in Belgium"), fables ("The Small One"), old favorites ("The Gift of the Magi") and timely ("The Congo Wise Man"). Each story represents a different facet of Christmas ranging through the humorous, the tender, the fantastic, to the deeply spiritual expression.

This volume is a real contribution to man's understanding of his neighbor. The church school teacher should welcome this fine source of stories to be read or retold. Many stories will suggest possibilities for creative art and dramatization. **M. M. F.**

HISTORY

MAKERS OF RELIGIOUS FREEDOM, by Marcus L. Loane. Wm. B. Eerdmans Publishing Co. 240 pages. **\$4.00**.

Each century, since Christianity began, has seen its share of men who lived and died for their beliefs of religious freedom. Bishop Loane writes, with great insight, about four such men who lived in the seventeenth century. These men, two Scots and two English, held fast to their convictions, through personal privation and, in

two cases, imprisonment, that freedom of worship was something that could not be bound by hard and fast rules. These men were also instrumental in the movement to separate Church and State, and to allow the Church to govern itself.

Not only would this book appeal to the student of history, but all who believe in the Four Freedoms would appreciate the fine effort of Bishop Loane in bringing the lives of these particular men to our attention.

E.H.Y.

CHILDREN

TODDLERS AT CHURCH, by Jessie B. Carlson. The Bethany Press. 80 pages. \$1.00

Here is a handbook for the church that wishes to provide more than baby sitting for children under two. Concisely presented are the needs of the toddler, required physical facilities, leadership, teaching methods and and parental understanding for such a program. Illustrations by Dorothy Crider are excellent.

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READ ME A STORY, A COMPILATION OF STORIES FROM FOUR AND FIVE STORY PAPERS. The Standard Publishing Co. 112 pages. \$2.95.

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The Story of Jesus is a collection of Bible stories with large pictures for the primary age. All these booklets are by The Standard Publishing Co., \$.50.

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From University Books

We have been receiving for some months books from University Books, Inc., New Hyde Park, New York. They are interesting books but cover areas not common to religious book publishers. Some are solid books on church history such as *Ancient, Medieval and Modern Christianity*, by Charles Guignebert of the Sorbonne. Some deal with the psychic phases of life such as *Poltergeists, Fact and Fancy*, by Sacheverell, and *Human Personality and Its Survival of Bodily Death*, by F. W. H. Myers. The first of these will interest all Methodists because a long chapter in the volume relates the experiences of John Wesley and the ghosts of Epworth parsonage; the second is a reprint of the epoch-making volume by an earlier investigator in this field.

Other books include *Osiris, the Egyptian Religion of Resurrection*, by E. A. Wallis Budge; *The Book of Ceremonial Magic*, by Arthur Edward Waite; *Concerning Subad, the Story of a New Spiritual Force*, by John G. Bennett; and *Cagliostro*, by W. R. H. Trowbridge. This latter relates a story of a period in Masonry unknown to the average Mason of today.

None of these are especially for the clergyman of today. Yet the marginal groups in our profession which are showing interest in these quasi-religious volumes are growing. Many Christian clergymen now agree that Christians do not own heaven and are looking forward to a brotherhood of religions. This publishing house is definitely making a contribution to the cause.

W.H.L.

Irrelevancy of Worship

Paul W. Hoon*

The Paris edition of *The New York Times* printed a dispatch last April which I had the pleasure of reading in a sunlit garden in Avignon in southern France, reporting a decline in applicants for admission to American seminaries and quoting a number of

distinguished authorities in comment. The explanation offered was a cogent one, that because the Church is judged to be so irrelevant to the modern world, it is unable to challenge men commandingly to enter its ministry. In saying this, our student was only using a term and voicing a concern we all share. And especially from the viewpoint of my particular concern, the Church's minis-

*From an address given at the opening of the academic year 1961-62 of Union Theological Seminary, New York City.

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try of worship, the plea for relevance rises on almost every hand.

The parish pastor, first of all, troubled by the contradiction between well-filled churches on Sundays and the impotence of the Church in the world on weekdays, ponders how public worship can be reconceived to address the Church and the world with immediacy and power. The religious educator asks why the Church's worship does not more successfully foster the growth of Christian character and personality. The therapist wonders why worship is not a more vital part of the Church's healing ministry, and the artist asks why we do not more creatively employ the arts to make liturgy speak to life with dramatic power. The social prophet cries out for a cultus more ethically relevant to culture, and theological scholars set the problem of relevance in perhaps our most popular theological idiom, "the communication of the gospel." Even the theological student, I gather, especially in ecumenical seminaries, wishes worship to deal with him where he is and not where the faculty suppose him to be.

The patient layman, when permitted to speak up, confesses that he is often puzzled or bored or amused by the irrelevance and unreality of the services he attends. . . . We should not be repelled to have it said to us that the Church's worship must always in a sense be irrelevant, for what we are calling irrelevance is again only a way of pointing to the mystery and sovereignty of God's Word. Nor likewise must we be repelled when worship in its aspect of irrelevance refuses to let us say or hear or do what we want to say and hear and do, for the Word must deal with us as it will. . . . Yet the Church in her worship cannot merely speak as she likes, much less as the world likes. . . . It is rather that all her worship must be the means by which God declares himself to be God.



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Dr. Leach, founder and for many years the editor of *Church Management*, knows the churches and church problems as do few others.

He is a Presbyterian minister but has counseled churches of many denominations. Included are

American Baptist, Southern Baptist, Church of the Brethren, Brethren, Church of God, Christian Catholic, Congregational-Christian, Disciples of Christ, Evangelical-United Brethren, Evangelical & Reformed, New Church (Swedenborgian), Reformed Church of America, Friends, Lutheran (Evangelical Synod), Lutheran (Missouri Synod), Lutheran (American Synod), Lutheran (United of America), Mennonite, Methodist, Nazarene, Protestant Episcopal, Presbyterian in the United States, United Presbyterian in the United States of America, Unitarian, and others.

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WILLIAM H. LEACH

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EDITORIALS

(continued from page 8)

from the burdens of her many social activities by attending Sunday morning services in a local church. We think that her letter has much of interest to ministers generally, and she has agreed to permit us to discuss it in this way.

I have spent twenty years of feverish activities in women's clubs, lodge halls, and patriotic organizations; very recently I came to the conclusion that these organizations were unable to give me the security I need, so I sought for the spiritual lift needed by seeking a satisfactory church relationship.

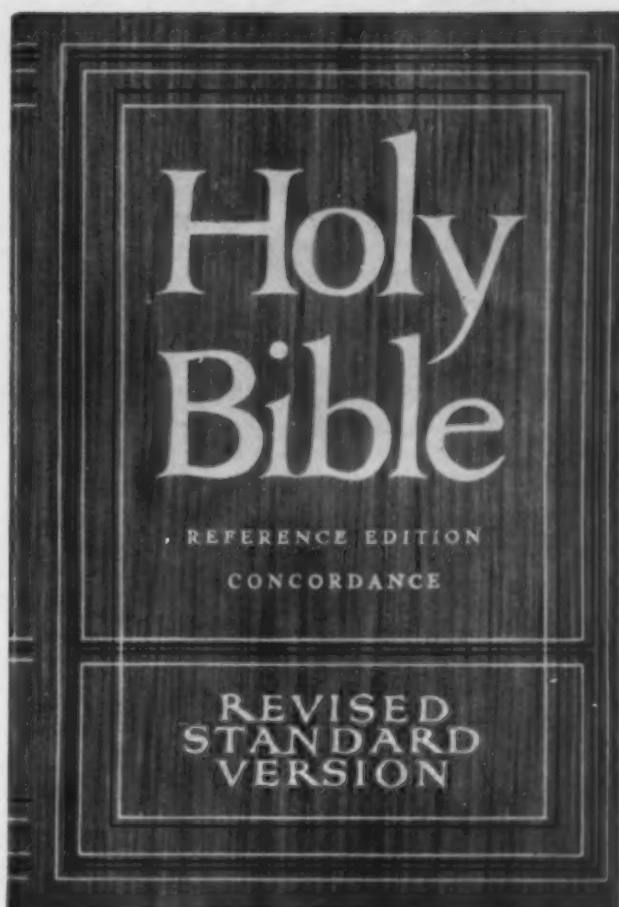
She visited several churches; one in particular impressed her. The minister preached a quality of sermon which seemed to be relevant to this present age. He projected a picture of Christ. With her husband she joined this church, agreeing to "make diligent use of the means of grace, giving (her) whole heart to the service of Christ and his kingdom in the world and continuing in the peace and fellowship of the people of God."

She and her husband made a substantial pledge to the work of the church at home and abroad. Within two weeks she had two callers from the church who made suggestions to her for activities in the church. First of all she learned that she had been assigned to one of the women's circles. The visitors felt also that she was qualified to teach a class in the Sunday school. They made other suggestions, but these were the two emphasized.

The circle idea interested her. If the discussions were sufficiently intimate to reveal how others had found spiritual help to give strength for these days of confusion, that would be wonderful. In the clubs where she had served no one was interested in the spiritual life. So she went to the circle meetings and also attended several monthly meetings of the parent organization. She says:

I actually found little spiritual help in these meetings. Of course someone read a few verses from the bible and someone offered a prayer; but the association meetings were similar to those of the social clubs and political groups in which I had previously participated. The speakers and the discussions were inferior to the ones I had been used to. The association had an annual budget, the returns of which helped to pay the bills of the church, and methods of raising money took precedence over everything else.

The circles were even more depressing. Each circle had its budget apportionment, and many ideas were suggested for raising money without the members dipping into their own resources. Among other things, each circle was made responsible for serving one dinner a year to help with the funds. As far as I could observe, there was no one seeking spiritual help from the tiring details of everyday life. Instead, the program consisted of loading members with more details—most of them as materialistic as the program of a political convention.



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After these experiences, she asks one question:

Is there any church which opens its doors for worship, so that one may really feel that he has communion with the divine, without adding to its housekeeping duties? Many of us have responsibilities for social work which seem as highly motivated as the women's groups I have met. Is my recent experience a true picture of Christian fellowship?

The Answer

This lady definitely had a right to speak in the way that she did. A program such as she observed may be Christian or it may be materialistic. Unquestionably, there are many people who receive spiritual help through church social activities such as these. There are others to whom the program seems to be purely secular. The juggler of Touraine did his juggling tricks before the Virgin, and she smiled upon him. Many men have been able to build a spiritual experience through the handicraft they presented to the church. Browning's Fra Lippo Lippi drew cartoons rather than saints, and divinity was pleased. But our correspondent has pointed out the cruel fact that churches can offer many women a place to serve at tables but comparatively few offer groups for prayer and spiritual growth. Most any church can produce good cooks, but not many have qualified personnel

to lead in instruction in the depth psychology of spiritual life. That is left for the minister and his pulpit.

Any church can recognize, however, that there are people with experiences somewhat similar to those of our correspondent who find greater satisfaction in the services of worship than they do in the dining room and kitchen. It is regrettable if we have come to an age when local church pressures seek to make every member fit one model. Our people are confusing Christian fellowship with sociability.

Billy Sunday, when he was tramping and pounding the boards of evangelism in the nation, had one trite phrase which did have a message. He said: "The first church met for prayer in the supper room; the modern church says, 'Bake a cake and come along.'"

We think that the lesson to be learned is that the average church should offer a selective program. Don't try to force every person into the same pattern. If some members prefer the services of worship to social participation, give them the opportunity to serve in that way. And, for heaven's sake, don't permit your church to reach that stage of intolerance where it considers the participation in social functions as the prime requisite of Christian experience.

PRIMING THE PREACHER'S PUMP

(continued from page 35)

with what it means to be a man at work, at leisure, in love, at worship. His concluding chapter is "A Style, a Cut, a Way of Life." Several effective and useable illustrations and many ideas for preaching and speaking make this a desirable book for the preacher. Dr. Spike has a biting, Christian relevance and never writes muddily.

More Preaching Values in the Epistles of Paul is now available. It is by Halford E. Luccock of blessed memory. Harper & Brothers published it in October 1961, and it sells for \$3.75. In many respects this is Dr. Luccock's best book for preachers. If only the Lord had spared him to use the New English Bible, which was not published when he wrote these homiletical commentaries on Second Corinthians, Galatians, Philippians, and Colossians! But we are immensely grateful that he gave us this last book. No clairvoyance is needed to predict that many preachers will quote from this volume more than from any other single volume in the next few months!

Professors of theology can preach! And not just to other theologians. Proof is given in the book to watch for around February 28, 1962, by Nels

F. S. Ferre. It is the distinguished theologian's first collection of published sermons. Sixteen sermons are included. Consider some of the titles: *God's New Age* (this is the title of the book). "Thanks Be to God," "Christmas Is Gods Answer," "I Am Sure," "A Charge to Your City," "Victorious Although Unsuccessful." Dr. Ferre preaches conversationally. ("Well, here we are, starting another year" is his opening sentence in the sermon "All Things New for the New Year.") He writes with directness, animation, and infectious enthusiasm. His simplicity of style is made forceful by his positive affirmations. His use of illustrative material is effective. I have not completed reading the book, but of the chapters I have read in proof, the title chapter, "God's New Age," gripped me.

To The Macmillan Company should go a salvo of hearty appreciation for the six paper-backs they have issued in recent weeks. Each of these proved significant when first published. Each of these paper-back reprints continues to speak to our condition today. Here are the titles, and any serious reader of religious literature will wish to own a copy of each of them at the reduced price: *Rufus Jones Speaks to Our Time*, by Harry Emerson Fosdick (\$1.95); *The Theology of Paul Tillich*, edited by C. W. Kegley and R. W. Bretall

(\$1.95); *The Psychology of Christian Personality*, by Ernest M. Ligon (\$1.95); *The Book of Revelation* translation by J. P. Phillips (95 cents); *The Young Church in Action* (translation of the Acts of the Apostles by J. B. Phillips, 95 cents); *This Believing World*, by Lewis Browne (\$1.75). Excellent type face and colorful, sturdy pasteboard covers make these reissues a pleasure to hold and read.

What do Christians really believe? What are sin, the Trinity, baptism, communion, atonement, life after death—as the church in the great tradition and on "the main line" understands them? These and other basic questions about man's "ultimate concern" are dealt with briefly, clearly, and in scholarly (not pedantic or obscure) fashion by the outstanding biblical scholar and Episcopalian minister Dr. Frederick C. Grant in the recent *Basic Christian Beliefs*, published by The Macmillan Company, 126 pages, \$2.95. This is not a book for the layman whose formal education ceased at the eighth grade or even with graduation from high school—unless he has grown in his intellectual interests and maintained sound reading habits. It is a book for the college graduate who wants something more than pious pabulum in answer to his request for a manual on Christian belief. Helpful are the author's list of books for



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further reading, the Scripture references, and an index of persons quoted or mentioned and the subjects dealt with.

Notable Quotes

The text might be taken from James Thurber, one of the wise men of our day. Discussing the subject of love in the United States, he says, "My pet antipathy is the bright detergent voice of the average American singer, male and female, yelling or crooning in cheap yammer songs of the day about 'love.' Americans are brought up without being able to tell love from sex love, Snow White or Ever After. We think it is a push button solution, or instant cure for discontent and a sure road to happiness, whatever it is. By our sentimental ignorance we encourage marriage as a kind of tranquilizing drug. A lady of forty-seven who has been married twenty-seven years and has six children knows what love really is and once described it for me like this: 'Love is what you've been through with somebody.'"—quoted by Robert W. Spike in *To Be a Man*, Chapter IV, "To Be a Man in Love."

Mr. Ferre has presented my doctrine of the Church without special criticism. . . . There is, however, one formulation to which I must take exception: Mr. Ferre says that the Church "is" the Kingdom of God. This is not even Augustinian (and far less is it Reformation) theology. The Church represents the Kingdom in history, but the Kingdom transcends the Church not only in terms of an unambiguous perfection, but also in terms of an all-embracing universality. When Church and Kingdom are identified, Roman Catholic aspirations are not far away.—Paul Tillich in *The Theology of Paul Tillich*, edited by Charles W. Kegley and Robert W. Bretall, page 348.

What Christ does is to announce and demonstrate a new kind of life, a new order of life which is essentially "eternal life." * * * "Life," as Jesus uses it, means life in its eternal or absolute sense. "Eternal" is not to be taken primarily in a quantitative sense, to signify mere endlessness. It is rather a life of new dimensions, life raised to new capacities—the full opening out of life Godward. By a birth from above, the soul partakes of the Life of God and



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enters upon a type of life as inexhaustible as His life is and as incapable of being ended by physical catastrophes.—*Rufus Jones Speaks to Our Time*, edited by Harry Emerson Fosdick, page 285.

The old order is becoming obsolete, and is about to vanish away (cf. Hebrews 8:13); the new is arriving, and will soon be fully realized "with power" (Mark 9:1; cf. Luke 10:18f). The spirit of the whole New Testament is reflected in Sir Owen Seaman's poem, written during World War I:

I saw the powers of darkness put to flight,

I saw the morning break.

*** And to this day that is still the heart of the Christian hope.—Frederick C. Grant in *Basic Christian Beliefs*, pages 60, 61.

Jest for the Parson

A cartoonist depicts two unfortunate missionaries tied to palm trees in a remote part of deepest Africa. The cannibals of the village are preparing a fire underneath a huge caldron. These particular cannibals are sure that missionaries will not disagree with them. One missionary sourly explains the situation to his colleague: "That's the missionary business! A sermon that goes over big in Basutoland lays an egg here."



RELIGION IN THE BRITISH ISLES

(continued from page 31)

from God to the churches of Christ to exercise effectively the Ministry of Reconciliation and Peace entrusted to them by their Lord.

Other churches please do likewise.

THE WORLD COUNCIL ATTACKED. Two rather fierce attacks have been leveled at the World Council of Churches—one with Americans in the ascendent, the other with British leaders prominent.

The American Church Union (Catholic wing of the Episcopal Church) claims that the World Council of Churches is too Protestant. It demands Catholic majority leadership in the quest for reunion and defines "Catholic" as "all those bodies which maintain

the faith of the creeds and are loyal to the decrees of the Ecumenical Councils of the undivided Church." It expresses concern at such movements as those directed towards union between the Church of England and the Presbyterian Church of Scotland, and between the United Presbyterian Church of the U.S.A., the Protestant Episcopal Church, The Methodist Church, and the new United Church of Christ.

On the other hand, in Switzerland an International Conference of Protestants at Bossey expressed themselves as nervous because of the wide divergence between the Orthodox churches as the free churches make informal contacts with Rome. Consultation speakers in this gathering included G. W. Kirby, general secretary of the Evangelical Alliance, London, and Dr. Norman Goodall of London, secretary of the Joint Committee of the World Council of Churches and the International Missionary Council.

This deliverance underlines the protest of the present writer, maintained over many years and expounded in his brochure "One World, One Parish—a Study in Christian Unity," against the attempts of the World Council to secure unity by church amalgamations in default of establishing the love unity of all Christians and therefore all churches. The foregoing Resolution of Appeal to the World Council, using the fulcrum of the universal peril of destruction that confronts us all, is the only highway to the reunion of Christendom. Church reunion must be unity in variety plus variety in union or it will never be at all.

A BAPTIST VETERAN. The following tribute from *The Christian World*, London, is well deserved:

The Right Honorable Ernest Brown celebrated his eightieth birthday recently. It is a source of regret to all his friends—an innumerable company—that physical limitations have removed him from the scene of public service in which he played so prominent and useful a part; but they are consoled (and so, I am sure, is Mr. Brown himself) by the memory of his many stirring achievements in the past. Minister of Labour, Minister of Health, Minister of Aircraft Production, Secretary of State for Scotland—a noble record for the son of a humble Devonshire home. Among his fellow Baptists,

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Ernest Brown is honoured as a lay preacher who commended the gospel with a great gift of natural eloquence, underpinned (as I may say) by an intimate knowledge of all that is best in English literature.

RELIGION IN BRITAIN. A campaign under this title is to be launched in London this week under the leadership of the Bishop of Bradford, the Right Reverend Basil Guy. A prominent industrialist is defraying the cost of an inaugural luncheon at the Savoy, and prominent persons in the realms of mass-media advertising and appeal as well as religious leaders, clerical and lay, will be present. A newsletter is to be published, and representatives of the Jewish faith will be invited to become observers.

We shall need every movement, and every conceivable idea, to win Britain for religion; so we welcome all comers—even this new effort.

JOY PIECE. A little boy just home from Sunday school was asked by his mother, "What did you learn at school today, dear?"

"Oh, all about the Israelites crossing the Red Sea."

"How did they get over?" asked the mother.

"Oh, air-lift," replied the boy airily. "Air-lift!"

"Indeed!" said the mother. "And did your teacher tell you that?"

"Well, no," replied sonny; "but if I told you what she said, you'd never believe it."



AND HE DID NOT DESERVE IT

If those around you josh a bit
About your quiet manner,
Smile a sincere little smile
And let that be your banner.

If those around you ridicule
Because they think you weak,
Display to them an inner strength
And turn the other cheek.

If you have found some peace
And you are trying to preserve it,
Remember Jesus suffered more—
And he did not deserve it.

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Pastoral Record

Traced by Church Towers

George Burns Ratcliffe is a Congregational minister and a hobbyist. The last church he served as full-time minister was the First Congregational in Milton, Massachusetts. Now retired, he is busy with many things. The walls of the home where he lives are covered with murals from his brush, and the shelves are filled with many miniature plaster heads of friends he has known, including those of Dr. Harry Emerson Fosdick and the late Edgar A. Guest, distinguished Detroit poet.

In the Ratcliffe home there is a large playroom, 50 by 25 feet. The walls carry cartoons which delight the hearts of children. On one end, however, he has sketched the towers of ten churches which he has served, as pastor, interim pastor, or in some other capacity.

Readers of *Church Management* are familiar with the name of his wife, Margaret Ratcliffe, through the many articles which she has contributed to this journal throughout the years, the latest of which appears in this issue.

Identification of the towers is as follows: Left column (reading down), Union Congregational, East Braintree, Massachusetts; First Congregational, Stoneham, Massachusetts; West-Park Presbyterian, New York City; First Congregational, Romeo, Michigan. Second column, First Church in Malden, Massachusetts; First Congregational, Milton, Massachusetts. Third column, First Congregational, Everett, Massachusetts; First Church of Squantum, Massachusetts; Union Theological Seminary, New York City; First Congregational, Detroit, Michigan.

Not included in the sketches is the Atlantic Memorial Congregational Church of Quincy, Massachusetts, which he is now serving as interim pastor. He is at present also acting as Protestant chaplain at the Mount Auburn and Cambridge city hospitals.



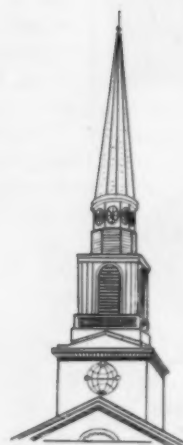
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EAST BRAintree



FIRST CONGREGATIONAL
EVERETT



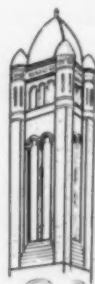
FIRST CONGREGATIONAL
STONEHAM



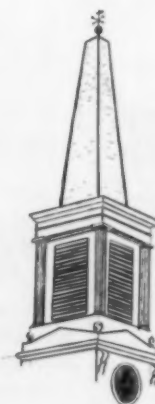
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Ownership of Church Records

Arthur L. H. Street**

Of historical interest is a decision rendered in 1831 by the Massachusetts Supreme Judicial Court which still seems to reflect American law in the matter of church records, subject, of course, to statutory regulation. (Sawyer vs. Baldwin, 11 Pickens Reports 492.)

From 1781 until his death in 1829, Dr. Reuben Puffer was minister of the Congregational Society congregation in the town of Berlin, and kept a record covering the affairs of the church. On his death dissension rose and most of the male members seceded and formed a new society under the ministership of Mr. Baldwin.

The church records being in his possession, suit was started by the deacons of the original society to replevy them. Upholding the suit, the court said:

The first question presented is a question of fact, whether the book in controversy is the church record or a private memorandum, kept by Dr. Puffer for his own information. It appears that during the whole time it was kept, Dr. Puffer was the minister of the parish and pastor of the church, that the book was kept wholly or principally by him, and that the pastor is the proper officer to keep such a record. On inspection, it appears to be a regular statement, in proper form for a record, of the admission of members, the choice of officers, and the transaction of the ordinary business of the church. We must take notice of a usage so general as that of a church to keep a record. It is also to be considered that the law recognizes the existence and organization of a church as an aggregate body, takes notice of its acts and doings, and annexes thereto various civil rights and powers. It is in virtue of this organization and these proceedings that deacons are elected; and being thus elected, they are empowered and qualified by the law to sue as a corporation. The law therefore does, by necessary implication, authorize and require a church, by a proper officer, to

keep some record of its acts. We are therefore satisfied that a record of the proceedings of the church of Berlin was kept; and as the book produced bears all the marks of being such record, and as no other was kept, we are satisfied that the book in question is the record of that church.

We are also satisfied by the same considerations that the book was originally purchased for or given to the church for the purpose for which it was used; that it was kept by Dr. Puffer as an officer of the church for their use, and not for himself; and that therefore, by force of the statute vesting the property of all grants and donations of real and personal estate, made to the church, in the deacons, the legal property was in those persons who were rightfully and legally the deacons of the Congregational church of Berlin, when this suit was brought.



CHURCH BUDGET

I saw within a church report one day
The words "commitments paid in full."

I thought, "How fine." And yet, I cannot say

The same, for I myself have failed in all.

The world has given much, and friends have laid

The wealth of centuries within my reach.

How can I claim "commitments known and paid"?

Wealth gleaned from noble lives, or lessons ages teach?

Thus, if to human hands I debtor stand

And reap the grain from seed before me sown,

Much more to God, who by divine command,

Gave life and love where none can live alone.

Frank Betzer (Student)
The Divinity School
Drake University

**"Church Management" legal correspondent, Gulfport, Mississippi.

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Let's Pray for the Russians

Graham R. Hodges*

We will take a chance on publishing this because we believe in the project suggested, and also because we will be anxious to receive the first letter advising that the Russian people should be denied even the prayers of Christian people.

Peace is the world's number one challenge. Both Democrats and Republicans agree on this one point, if nothing else. If we have a world war, there is not much use working on such problems as health, food supply, housing, segregation, and the rest.

We are getting spectatoritis disease just thinking about the war-peace issue. More and more we leave it up to the bigwigs. We gaze hopefully toward Geneva and Washington, and with less expectation, toward Moscow. We read with interest about prominent Russian and American churchmen and business leaders visiting each other's country, hoping that some good will come out of their travels. We are glad that *Porgy and Bess* made such a hit in Moscow.

All of this contact with our "enemies," we feel, is for the good. Despite the slave labor camps in Siberia we still yearn to know the Russian people better. Even a partial rending of the Iron Curtain is better than none. For America is essentially a nation of friendly people.

But with all the exchanges—diplomatic, cultural, religious, and otherwise—little opportunity is afforded for the average American citizen to get to know his Russian counterpart. To remedy just this situation we propose the following:

That the American churches provide their individual parishes and congregations with the names and descriptions of Russian churches or Russian villages and towns, asking them to pray for these people who could be at war with us in the twinkling of an eye.

Let's imagine that Lodi, Ohio, should be furnished with the description of one Petrovski, a village in the Ukraine. The church people in Lodi would hear their ministers offer pastoral prayers for Petrovski and the human souls

there. Direct contact between the two towns would be attempted up to the limit of national security. Pictures, names, and presents would be exchanged, all by mail. And then, in time, exchange visits would be made, with selected persons going between the towns.

But all this time the central feature would be the prayers of Lodi people ascending to God, beseeching him to bless the people of Petrovski. "Pray for your enemies" was never more appropriate than right now.

Many objections can be raised. Would it endanger national security? What national security? Could our military forces really protect us from atomic guided missiles should a real shooting war begin? Absolutely not, according to the experts, no more than the Russian forces could protect the Russian people.

Hard to administer? Yes, it would be trouble. This objection was raised in a letter from one of the secretaries of our National Council of Churches when the proposal was made to him last year. Anything that is difficult is too much trouble. It is a lot easier to wring our hands and pass resolutions. Apart from the recent exchange of Russian and American church leaders, all miles removed from the local parish, nothing new or constructive has come from the churches for world peace in a long time.

Certainly the program would not cost much. No taxes would be levied; no mission quotas raised. No extensive promotion or publicity push would be launched.

And yet we would furnish our Russian friends with the most gratifying feeling of all—that somebody was praying for them. Whether or not they would reciprocate is not for us to ask.

Is this proposal radical? No. Jesus proposed it nineteen centuries ago. Is it practical? No, not unless you believe in prayer. Jesus said: "Ask . . . seek . . . knock . . ."

We have tried threats. We have tried containment. We have tried national security, which is no security at all.

Why not try prayer?

Our November Cover



Back in the war year of 1918, a bearded, saintly old man, with foot-scrapers to sell, called on Eric Enstrom at his photography studio in the tiny mining town of Bovey, Minnesota.

Out of this chance encounter came a world-famous photographic study.

Today Enstrom's picture, "Grace," showing the elderly peddler with head bowed in a mealtime prayer of thanksgiving, is known and loved throughout the world.

"There was something about the old gentleman's face that immediately impressed me. I saw that he had a kind face . . . there weren't any harsh lines in it," Enstrom said the other day in recalling the 1918 visit of Charles Wilden to his studio.

It happened, at that time, that Enstrom was preparing a portfolio of pictures to take with him to a convention of the Minnesota Photographers Association.

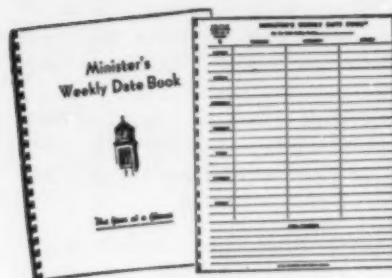
"I wanted to take a picture that would show people that even though they had to do without many things because of the war they still had much to be thankful for," Enstrom said. "I wanted to make people conscious of the things they had instead of the things which they had to do without."

"In Mr. Wilden, I knew I had found the subject I was looking for," Enstrom continued. "I invited him to stay for dinner and then I asked him to pose for me."

On a small table, Enstrom placed a large family Bible and on it laid a pair of spectacles. Beside the Bible he placed a bowl of gruel, a loaf of bread, and a knife. Then he had Wilden pose in an attitude of prayer—praying with folded hands to his brow before partaking of a meager meal.

*Minister, Emmanuel Congregational Church, Watertown, New York.

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To bow his head in prayer seemed to be characteristic of the elderly visitor, Enstrom recalled, for he struck the pose very easily and naturally.

As soon as the negative was developed, Enstrom was sure he had something special . . . a picture that seemed to say, "This man doesn't have much of earthly goods, but he has more than most people because he has a thankful heart."

That Enstrom's camera had captured "something special" is an appraisal widely shared. To date, more than 30,000 prints of Enstrom's masterpiece have been sold, according to Augsburg Publishing House, Minneapolis. The publishing firm bought the copyright from Enstrom several years ago and prints of the picture in a variety of colors.



NOVEMBER COMPLINES

(Mar-Lu-Ridge, Maryland)

This is good,
This is peace—
To walk alone
With face upturned,
Braced against the crisp air.

Pause for a moment.
Sound by sound,
Creation renews itself
To a troubled heart.

The dry leaves sigh noisily
In resistance
To the last call
Of fall.

A kinship is most surely felt
To the earth-rooted trees
Stretching, as if in prayer,
November-stripped fingers
Into the vaulted heavens—
Where blue-tinged clouds
In gauzy drifts
Grace the face
Of the crescent moon.

The stars glitter
Like sparkles of ice—
Diamonds,
In the heavenly diadem
Of earth.

Breathe deep
And sigh
And pray
And know
That this is God—
And this is good—
This is peace.

Martha L. Fink
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Eugene Dinsmore Dolloff*

And all the days of Methuselah were nine hundred and sixty-nine years: and he died. —Genesis 5:27

Probably Methuselah existed longer and did less than any other person of recorded history. He was highly competent at breathing, eating, and sleeping. He gained complete mastery of the questionable art of doing—nothing. In fact he continually did more and more of less and less.

To be sure, he did sire a son, Lamech, and later on the record says he "begat sons and daughters." But this did not require the exercise of any outstanding physical, mental, moral, or spiritual power. Incidentally, we may be reminded, Lamech became the first polygamist.

Methuselah's name appears several times in Scripture, but in each instance it is simply a matter of historical reference; never once is there a description of or an allusion made to any worthwhile service which he wrought. Probably the classic reference to this man is that of our text.

Had an epitaph been written in all honesty about him, it would have consisted of one word—"Nothingness."

Methuselah added years, many years, to his life, but most emphatically failed to add life to his years. What a biography! What a life!

The long, lean, empty life of Methuselah presents a challenge to every thinking person of our generation. Each individual may well ask himself, "Am I adding years to my life, or life to my years?" This is no mere academic question; it is as vital as life itself. Let us observe that

Longevity Does Not Mean Success.

Long life and success are by no means synonymous terms. This fact was dramatically illustrated by Methuselah. He existed on and on, on and on, and on! Some biblical students think he perished in the Flood. If this was the

case, one is compelled to speculate as to how many more years he would have added to his life had he died a natural death.

Were the accumulation of years the accurate criterion of genuine greatness, Methuselah would surely have been the greatest man of all the centuries.

Instead, he was a colossal failure, a cipher with the ring erased. Despite his 969 years, he never made a pronouncement, never wrought an act which his contemporaries regarded as being worthy of recording. Apparently he "missed the mark" in life more completely than any person born into this world. To him must be accorded the ignoble distinction of being "the failure of failures of the centuries."

By no means is this meant to belittle or discredit long years—if they are wisely and usefully spent. One of God's most enriching promises is, "With long life will I satisfy him, and show him my salvation."

Modern medical science suggests that babies now being born may live one hundred years. This is not surprising as one notes the increase in life expectancy achieved during the past fifty years. We are profoundly in favor of this predicted multiplication of years. To become a recipient of many years is good if these many years are effectively spent.

Carelessness, thoughtlessness, and all forms of dissipation which lessen our days should be rigorously and continually uprooted. The human body, most marvelous "machine" of the ages, should be faithfully nurtured and protected.

But it should ever be kept fresh in mind that to reach the century mark, following the shallowness of Methuselah, is not a glorious victory, but a miserable failure.

For the Mussolinis, the Hitlers, and the Stalins to have lived nine hundred years would have impoverished humanity beyond description. No, the supreme demand is not for a person to add years to his life, but to add life

to his years. This is the universal demand, because of which

Two Other Dimensions Must Be Added.

Methuselah's life possessed one, only one, dimension—length. Therefore his life was as thin as a string, futile. Thus is it with any person: He who has only length of years, however many the years, is destined to ultimate failure.

Breadth is an imperative factor in success. To limit hopes, plans, ambitions, and aspirations to one's self, even to one's family, is contrary to the inexorable requirements of growth.

To live for self is to fail. To ignore many of the persistent demands of self is the foundation of genuine nobility. There is a world of truth in Whittier's assertion, "To be saved is only this—salvation from our own selfishness."

Behold the Dead Sea, forever receiving the waters of the Jordan River, but never giving any out. Passing years serve only to bring greater hopelessness to that unique body of water. Its depths are destitute of life, its shores populated abundantly, with death. Most appropriate is its name—Dead Sea.

To truly live, a person must broaden his interests, enlarge his sympathies; he must look out and not in, and be vitally concerned with need wherever found. God pity the person who is so deeply self-engrossed as to have no interest in or sympathy for a wayward boy, an unmarried mother, a drunken derelict, a broken home, or any other case of human suffering.

"Who is my neighbor?" That person, near or far, whose heartache and heartbreak I can alleviate. Wesley was right. "The field is the world." Nor is it enough to "live in my house by the side of the road"; a person must leave that house and go out in the maelstrom of human suffering and lend a helping hand. Unfortunate, indeed, is the person who, like the priest and Levite of olden days, observes humanity's need and passes by on the other side.

Also there must be depth. Regard-

*Minister, First Baptist Church, New Bedford, Massachusetts.

less of its length and breadth, a lake is sure to become stagnant and dry up unless it has depth. As I write these words I vividly recall a lake that is rather long and quite wide. In the spring it appears abundantly full of water. But when the heat of summer comes and rainfall is limited, many large patches of the bottom of that lake appear—muddy, marked with foul odors. Life can, in fact must, become that way if real depth of character is lacking.

In some ancient prisons the most fearsome form of punishment was the commanding of prisoners to stand erect in cells which were far too short for their full stature. Words were powerless to describe the suffering resulting from this inhuman treatment. Less painful at the start, but no less devastating emotionally, are the brain-washing procedures of current times.

A person can, will, render his life sterile, useless, even worse than that, if he refuses to stand up in his full, God-given, moral, intellectual, and spiritual stature in the presence of the supremely important values of life.

Compare the length of years of Methuselah, and his utter lack of worthy achievement, with Abraham Lincoln. The American great heart is highly regarded by freedom-loving people around the world. How massive was his ministry! How far-reaching his influence! Yet, when the assassin's bullet crashed through his brain, Lincoln was only fifty-six years of age. Truly he added life to his years.

As a boy in a backwoods New Hampshire schoolhouse, I was an avid student of American history. One of my heroes was a southern general, always pictured wearing a long black beard. I was sure he was a "venerable old man." A few years ago I stood by that man's grave, in the deep South. Imagine my profound surprise to learn that "Stonewall" Jackson went to his death at the age of thirty-nine.

In the recent past, Dr. Thomas A. Dooley, after rendering service the memory of which will linger for generations to come, passed away in New York, a victim of cancer. He was thirty-four years young. He majored in adding life to his years. Wisely did the priest who conducted his memorial service say, "It makes no difference how long we live, but what we do with the days allotted to us."

Call the roll! Joan of Arc, nineteen; John Keats, twenty-six; F. W. Robertson,

thirty-four; Robert Louis Stevenson, forty-four. These are but suggestive of the vast army of folks who did not live many years here, but who live eternally because through depth and breadth they added life to their years.

It was with penetrating insight that Ben Johnson wrote:

It is not growing like a tree
In bulk, doth make Man
better be;
Or standing long an oak, three
hundred year
To fall a log at least, dry, bald
and sere:
A lily of a day
Is fairer far in May,
Although it fall and die that
night—
It was the plant and flower of
Light.

There was yet another—Greatest of the great. Born in a barn, cradled in a manger, resident of a despised village, sharply limited in social prestige, nevertheless he went forth in young manhood to render the supremely meaningful ministry of the ages. He dreamed big, daring, impossible dreams, and proceeded to transmute those dreams into actualities.

He spoke as no man ever spoke; he served as no man ever served; he lived as no man ever lived; he loved as no man ever loved.

Was he suitably rewarded?

They nailed him to a Roman cross, hung him up between earth and heaven on four bleeding wounds. He was buried in a borrowed tomb.

But today he is known and loved by countless millions of people around the world. Myriads of his devotees would die for him were this necessary. Passing centuries prove the realism of Paul's prophetic pronouncement, "At the name of Jesus every knee shall bow . . . and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

Yet all his matchless ministry and measureless influence were the result of thirty-three brief years. In a manner far beyond description he added life to his years.

With quiet finality our blessed Lord says, "If any man will come after me, let him deny himself and take up his cross, and follow me." Here is no pressure of adding years to one's life, but the unqualified assurance of adding life to one's years.

(turn to page 57)

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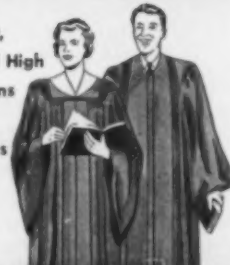
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Humor With the Ministers

Margaret Ratcliffe*

A social evening gives the ministers and their wives a chance to laugh at their own embarrassing experiences.

It was Ladies' Night, the annual dinner party when the ministers entertained their wives. After a sumptuous meal and a most impressive welcome by the president of the group, each person was given the opportunity to relate fascinating bits of the ministerial life. Weddings, of course, were one feature.

There was the story of a groom who, after the ceremony, pulled out his wallet with a flourish and inquired, "What's the charge?"

"Well, no, we don't charge," was the reply.

"Thanks," the groom quickly responded, stuffing his wallet back in his pocket. "I'll do the same for you some day."

On another occasion, when the minister asked to see the license, the groom presented him with a piece of paper which turned out to be the electric bill! So the guests were left to amuse themselves for about two hours while he dashed madly home to secure it.

A third story pictured the embarrassing predicament of a groom who wept during the entire ceremony while the minister and the bride beamed and beamed in an effort to cheer him up.

At another wedding a supply organist arrived with no music. Since he was a member of a different faith and was not accustomed to playing the wedding march, the minister in desperation suggested that he play some suitable hymn for the processional and another for the recessional. Alas, the latter turned out to be "Fight the Good Fight!"

A minister's wife told of her experience in the hospital, having a baby. The nurse had mistaken her husband, who was wearing clerical garb, for a priest as he paced up and down the hall waiting to enter her room. Later, when the nurse returned, she asked excitedly, "Oh, is this your husband? Forgive me. I called him 'Father.'"

My hubby surely had his innings

when he described a series of mishaps which his wife experienced, concluding by asking if anyone knew where he could engage a so-called baby sitter for occasions when he left the house. Yours truly sat through it all with the consolation that although we had often driven past the store with the caption "Woman's Exchange," he hadn't as yet exchanged me for another one. Besides, I knew that I would have my chance to retaliate.

Then I expounded on our leaving hurriedly, after a funeral service, for New York. Half way there we stopped for refreshments. Horrors! My hubby had forgotten his keys and wallet; he had neglected to change them from one suit to another. So back home we drove. Another time I arrived home to find that he had accidentally let a can of fruit fall from the cupboard, smashing a pile of my best china plates. Afterwards, showing a willingness to help, he began polishing the playroom floor, only to knock over the floor lamp, necessitating the purchase of a new one. And just last Sunday, on his way to the car, he spied the bottles of milk and hurriedly attempted to transport them to the refrigerator. Then crash, flying glass and milk everywhere! Thus he was detained, hurriedly cleaning his new suit and bandaging a bleeding cut on his hand.

Always believing that laughter is the best medicine, one day on his rounds at the hospital he endeavored to cheer four patients with one of his choice humorous stories. But, lo and behold, one of them fainted!

One of the recent brides told of a Christmas card she had received from a young minister whom she could scarcely remember. Immediately I thought of the Christmas cards, each with printed name, I had received from chaps, which had a humbling effect when I realized I must have been only one in a dozen or perhaps fifty. But hers seemed special, so she sent a thank-you note, with the result that it sparked their lasting romance.

Another minister's wife portrayed her enjoyment of cookouts. Before her marriage, although just learning to cook, she struggled away each time, endeavoring

to prepare the whole meal. Her family sympathetically offered assistance. "No," she insisted, "I have to cook everything myself, because Romeo will ask me if I made this and this and this, and I must be able to answer 'Yes.'" She finally passed the grade in the culinary art, and he claimed her as his bride.

It is fortunate indeed that it was not essential for me to possess those qualifications, for although I enrolled in a cooking course, I only learned how to concoct floating island, arrange flowers on the breakfast table, and remove the core from a head of lettuce before I abandoned the lessons. But perhaps I saved myself many tears as a bride. For example, one day I purchased two individual lemon pies for dinner. Finishing the meal, I remarked, "These were tasty pies, weren't they?"

"Yes, they were," my sweetie enthusiastically replied. "What kind were they?"

So, well, I guess we eat to live.

However, I was quite impressed when one woman told of her husband's attempt to surprise her by putting the roast into the oven to cook. When she arrived home, smoke was rolling out the doors and windows. Humorously the neighbors greeted her from their window, "I guess you'll be eating out tonight!" Poor hubby had neglected to place the roast in a pan.

Another minister, while the mistress of the manse was attending a meeting, decided to experiment in making some fudge. He carefully followed the directions, which called for the use of an electric mixer. But, unfortunately, his inexperienced finger became inextricably entangled in the contraption, and he was forced to head for the neighbors to have it released. Oh, fudge!

At least twice I have waited for my hubby for what seemed like hours while he searched for me elsewhere. Hence it was consoling to hear this man's story. He promised to meet his wife at the door of a large department store. Frantically searching around for two hours, until the store closed, he at last decided to seek the assistance of the police. In desperation he went to the parking lot, but no wife! With a feeling of hope-

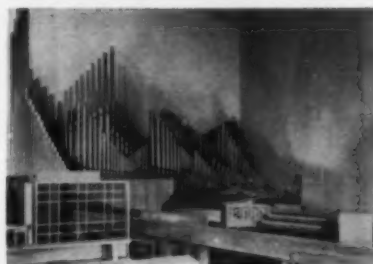
*Mrs. George B. Ratcliffe, Milton, Massachusetts.

ORGAN OF THE MONTH



ST. EDMUND'S CHURCH
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Organ Builder: Wicks Organ Company, Highland, Illinois



The construction of this church is quite different and consequently the designing of an instrument presented a very interesting challenge for the organ builder. The entire ceiling of the church is a hyperbolic paraboloid. The challenge was further accentuated by the fact that the rector, Dr. James DeGollier, wanted a classic organ but did not want the pronounced chuff and excessive brilliance he had heard in some organs. It was decided, therefore, to completely expose the instrument. The specification was planned by Mr. Edward Aldrich, a well-known organist

in the Milwaukee area, in conjunction with the Wicks representative, Mr. Robert J. Dornoff.

The design of the exposed pipe work was created with the finest precision and care. Each pipe has been voiced so as to articulate clearly without the undesirable sustained sizzle by the use of limited and light nicking. The instrument has been so properly scaled as to balance accurately in the environment and employs the use of the Wicks tracker touch.

The architect for this church building was Mr. William T. Wenzler.

lessness, he finally located a telephone and called home. She calmly answered, explaining that, not understanding what was keeping him so long, she returned home by bus. Words would fail to express his mixed reactions.

Then I recalled hearing about one absent-minded minister who motored to another town to perform a wedding ceremony, parking his car in a lot near the church and his wife elsewhere. Apparently he became so captivated by the bride that he returned home by train. After several hours the telephone rang. It was his stranded and bewildered wife.

And one couldn't have a chitchat of ministers without some mention of sermons, so unusual subjects proved intriguing, fantastic, humorous, and extreme. Three of them were

Jacob on the Rocks

(Jacob at Bethel, spending the night with a stone for a pillow)

God's Big Bandanna

(God shall wipe away all tears from their eyes)

Boo-hoo and Ha-Ha

(A time to weep and a time to laugh)

In conclusion, amusing experiences on vacation trips—in Paris with Marlene Dietrich, motoring to Alaska and the West Coast—proved intensely interesting. So ended our never-to-be-forgotten evening of fun and fellowship—a much needed release for ministers and their wives who are apt to live too constantly in an atmosphere of total seriousness.

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Minute Editorials on the Passing Scene

The Christian church is now conscious that it does not own the earth, nor does it have exclusive rights to the gates of heaven.

* * *

Dr. Sockman says that the churches of America are better organized than pulpitized. Should *Church Management* consider that as a compliment or a scandal? Just how should the schools of theological and preaching training accept the statement?

* * *

Church mergers are getting commonplace. Yet the number of new denominations increases faster than the mergers. (Consult the *Year Book of American Churches*.)

* * *

There are a lot of overchurched communities in our nation that are wondering why the church mergers of the past three decades have not affected their communities. It seems to be simpler to merge the headquarters than it is to help solve the problems of these overchurched communities.

* * *

A Jewish rabbi, a Methodist minister, two Unitarian ministers, a regional group of Methodist ministers, and the Civil Liberties Union were among those who came to the support of Dr. Roland E. Wolfe of the department of religion, Western Reserve University, when he directed criticisms at the foreign policy of the United States in a recent meeting at Lakewood (Cleveland) Methodist Church. Dr. Wolfe pointed out in particular our government's attitude toward Russia, and he asked for recognition of Red China. A criticism by a local newspaper brought dozens of replies—some condemning and some supporting the speaker. The patriotic groups were bitter in denunciation of Dr. Wolfe and suggested that his services should no longer be required by the university. However, the university leadership felt different. It remained for Rabbi Alan S. Green of Temple Emanu El to give the appropriate Bible reference. He told his congregation that the words of Dr. Wolfe were like those of the ancient Hebrew prophets who had the courage to criticize their own government not because of disloyalty but because they loved their country and wanted to purify her for better service. Incidentally, Dr. Wolfe's last book is entitled *Men of Prophetic Fire* (Beacon Press). The flame of bitterness expressed in many letters is now subsiding, another tribute to the tolerance of a tolerant city.

Solty Sayings on Stewardship

John Henry Soltman*

Money is life: Sacred, spiritual and sublime, when in the hands of Christian people. It is time and character transformed into a miracle-working medium.

* * *

Money is a magic carpet upon which in fancy and reality we may seat ourselves and become doctors in Burma, missionaries in India, and teachers in Africa.

* * *

The great majority of Christians cannot obey the great commission of Christ to save a lost world apart from their money.

* * *

The minister who proudly claims that he never talks about money from the pulpit has nothing of which he may boast. Such an attitude does not indicate a high spiritual tone, but rather a low understanding of the meaning of money. The vast program of redemp-

tion is implemented by means of money.

* * *

Money is the life blood of the church: the means by which we feed the hungry, clothe the naked, and heal the sick.

* * *

The church official who demands that the pastor be silent about money cuts the nerve of the work of Christ at home and abroad.

* * *

He who apologizes because the church asks for money, apologizes for doing good and for serving Christ.

* * *

The success of a church is not indicated by its ability to meet all local bills and pay the conference askings. As long as one half of humanity is hungry and miserable, and as long as vicious and atheistic world views claim ascendancy, so long must our financial goals be at least as much for others as for ourselves.

* * *

World service is the priming for the pump that produces money. Any church that makes foreign missions secondary has subtracted its chief appeal for the money of its members and is flirting with deficits and dubious and ineffective money-raising methods.

* * *

Someone has truly said, "If the preacher's salary is behind, take an offering for missions."

* * *

Methodist people are keeping too much money for themselves and spending it on things. This is disastrous to the soul. Some spend more money on their dogs than they do on human suffering and then wonder why we do not have peace on earth.

* * *

Money is an Aladdin's lamp that transforms us into an Albert Schweitzer or a Florence Nightingale. Our time and strength, changed into money, when invested in the lives of great servants of humanity, make us partners in their deeds.

* * *

Jesus never interpreted the widow's mite as a mite, something small. He recognized it as a tremendous sum. Her two coins represented all she had to

*Secretary of Promotion of Missions and Stewardship of The Pacific Northwest Conference of The Methodist Church.

live on. No gift is ever small if nothing is kept for self. The widow's mite dare never be used as an argument for a small gift when a person can give more.

Never suggest small gifts to people. They think of these without our help. Christ always asks for the finest and best.

"Every little bit helps" is the soporific that lulls the church into financial inertia.

Dignify the Sunday offering. The history of God's dealings with men shows that worship is primarily an offering, not a sermon or an anthem. The high moment in worship is the act wherein people give themselves to God for service to Christ and their fellow men.

For a person to claim to be a good steward and not give at least a tithe is presumption. Stewardship deals with the expenditure of God's 10 percent and with the sacrificial sharing of the 90 percent remaining.

Tithing is not legalistic. It is gracious. It is the sum that in the wisdom of God was deemed necessary in order to maintain the religious institutions, to take care of the needy in the community, and to fulfill our world mission so there may be peace on earth. It can't be done for less.

Many Christians believe that there will be no peace on earth until the Lord returns in person to the earth. Others feel that the Kingdom of God will come on earth through the work of the church. But if such persons do not tithe or encourage tithing, it will never happen. World redemption will never come through the pittance that Methodists give now. It will take the tithe, plus self-denial, sacrifice, blood, sweat, and tears.

For a minister to proclaim a gospel of self-denial and Christlike self-giving and then protect his people from the assumed "hardships" of tithing is to lay himself open to the charge of inconsistency.

When a nation with a divine world mission withholds the tithe, the result is continuing misery, unrest, and war, plus increasing luxury and softness in the faithless church and nation. The

fate of such a nation is fear, unrest, and subjugation. It happened to Israel. It can happen again.

Saint Augustine said, "What we withhold from Christ, the tax gatherer takes from us."

ALUMINUM DOME



A gold-anodized aluminum dome is the dramatic new home of the First Methodist Church in Riviera Beach, Florida.

Use of the Kaiser Aluminum dome, which is 85 feet in diameter and contains 6,300 square feet of floor space, marks the first such application of the geodesic structure for a church facility.

The building was erected by Domes, Inc., Miami Beach, and architect on the project was Charles F. McKirahan & Associate, Fort Lauderdale. R. C. Mahon Company, Detroit and Los Angeles, manufactured the dome components.

The recently dedicated church has a center ceiling height of 14½ feet, and a seating capacity for 552 persons.

DEEPLY TROUBLED

When you are deeply troubled
By fear and inward doubt,
Hold fast unto your holy faith
And God will lead you out.

Remember he is able.
Thy Lord is well aware
Of every thought within your heart,
And knows of your despair.

He guides your vessel deftly
While on life's sea you toss,
And measures shoulders carefully
Before he gives a cross.

Betty Burns Lloyd
Niagara Falls, New York

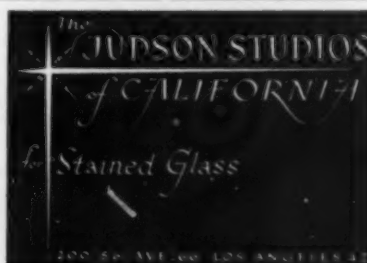
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A new addition to the line of stainless steel utility carts, tray trucks and dish trucks offered by Lakeside Mfg. Inc., Milwaukee, Wisconsin, is the Compact, a 6-shelf cart claimed by the manufacturer to handle twice the work of one ordinary utility cart in the same amount of floor space, yet costing less than half the price of two regular carts. The new cart has features that will appeal to schools and churches serving food by volunteer or limited personnel, wherever space is restricted.

Built of quality heavy-gauge stainless steel, the Compact is offered in two models. Model 333 - Shelf size 15½" x 24" - Price approximately \$55.00. Model 344 - Shelf size 17¼" x 27" - Price approximately \$65.00. Shelves, sound deadened with underside padding, have 6-inch clearance. With a convenient height of 40 inches, slightly higher than that of standard carts, the Compact has a carrying capacity of 200 pounds.

Circle No. 12611 on Reader Service Card.

ELECTRONIC STENCILS

The American Office Equipment Company, New York, N.Y., announces the availability of Electronic Stencils made from letterheads, line drawings, office forms, typed and printed material, or any combination of these.

These new long-running stencils may be used on any mimeograph machine such as A. B. Dick, Gestetner, BDC M-4, Rex-Rotary, Ideal, and others. You send your copy. The stencil will be got and returned to you.

Circle No. 12612 on Reader Service Card.

If you wish to have more information on new products described on these pages, please circle the corresponding number found on the Reader Service Card. Don't forget to fill out the space for your name, address, and church.

PORTABLE AMPLIFIER - ROSTRUM UNIT



The Ampli-Vox Portable Rostrum—a new concept in sound transmission—has recently been introduced by Kaufman and Spanier, Chicago, manufacturers of sound amplifying equipment.

A completely self-contained unit incorporating amplifier, microphone and lectern in one compact luggage-type carrying case, Ampli-Vox provides a high volume sound system that is as easy to use as a transistor radio. Operating on two 6-volt standard batteries, the unit will provide reliable service up to 800 hours. Its convenient portability allows it to be used wherever and whenever required—especially in churches, schools, hospitals, convention halls.

Adequate power for audiences of more than 500 people is provided by a 10-watt, all-transistor amplifier, and feed-back problems are minimized by the unique design of the speaker hous-

ing, according to company engineers. They explain that for more thorough sound coverage in a large room where noise is a factor, use of the extension speaker which is included is advisable.

Two other features—the phonograph input and the extension speaker connector—allow the unit to function as a phonograph amplifier and paging system.

Efficient and flexible, this portable sound system has the same built-in quality and fidelity as much larger and more complicated systems, according to the manufacturer. Price is \$124.50, less batteries.

Circle No. 12613 on Reader Service Card.

GESTETNER ANNOUNCES NEW DUPLICATOR



The Gestetner Corporation, Yonkers, New York, announces a New Stencil Duplicator, the Model "380." Part of a large series of manual and electrically operated Stencil Duplicators manufactured by Gestetner, the Model "380's" most notable feature is its extremely wide duplicating area; a full 16½" wide by ½" in length.

With the Model "380," organizations who require large-size forms such as inventory control sheets, accounting records, financial statements, warehousing records, traffic scheduling forms,

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CHIMES 1818 Outpost Drive, Hollywood 28, California

sales promotion folders and publicity kits, etc. will be able to reproduce them immediately and in any quantity they require. Business firms whose requirements for large forms are limited to occasional usage may also employ the Gestetner Model "380" for the running of letter-size stock and even 3" x 5" post cards.

The basic operating features of the Model "380" are dual cylinders, oscillating ink rollers and tubed paste-ink, all of which, the Gestetner organization claims, contribute to sharp, crisp copy with a high degree of operator cleanliness.

Special features found on the Model "380" are an automatic copy counter, automatic inking, a self-adjusting "floating feed" to permit the feeding of all paper stock from air mail to cardboard, automatic paper jogger and a variable speed control, making the Model "380" the company points out, a highly automated, easy-to-run item of office equipment.

Circle No. 12614 on Reader Service Card.

CHURCH CATALOG

A new catalog of candles and accessories for churches has just been issued by Emkay Candles, a division of the Muench-Kreuzer Candle Co., Inc., of Syracuse, N. Y.

Headed, "Quality Candles—Correct for Every Church Purpose and Occasion," Catalog 261 presents one of the largest selections of candles and acces-

sories available from any one source anywhere.

Featured this year is the versatile new Emkay De Luxe Candlelight Service Set for Epiphany and other services . . . consisting of a tall pure white Christ candle, 12 Apostle candles and 96 Congregation candles with drip protectors.

New too are Emkay's combination Sanctuary Lamp and Paschal Stick; the beautifully ornamented 7-day Candelart ® -on-Glass Christ candle, Advent Wreaths; and many others.

Free copies of the new Emkay Church catalog, #261, may be obtained by using Reader Service Card number listed below.

Circle No. 12615 on Reader Service Card.

REGENT PORTABLE HEATER



The Thermador Division of the Norris-Thermador Corporation has taken another stride in the science of electric

heating with the introduction of their new Regent Model Heavy Duty Portable Electric Heater.

This highly styled unit does much more than provide automatic whisper-silent heating. A filter-type grille removes dust from the air while a concealed germicidal ultraviolet lamp completes the cycle of two-way air purification. The proven Thermador counter-flow principle of discharging warm air at floor level eliminates any possibility of cold floors.

Versatile to the extent that it is also a summer air circulator with air purification; hydraulic-type thermostat control; 4800-watt capacity at 240 volts. Price \$99.95.

Circle No. 12616 on Reader Service Card.

ADDING LIFE

(continued from page 51)

In profound remorse Lord Byron said, "It is not anything that I have done that haunts me, but it is what I might have been." So must it be with any person who fails to add life to his years.

We live in deeds, not in years;

In thoughts, not breaths;

In feelings, not in figures on a dial.

We should count time by heart throbs.

He most lives who thinks most, feels the noblest, acts the best.

And he whose heart beats quickest lives the longest.

Advertisers' Index

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December, 1961

(Service Expires February 15, 1962)

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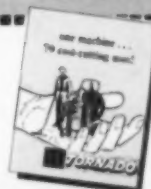
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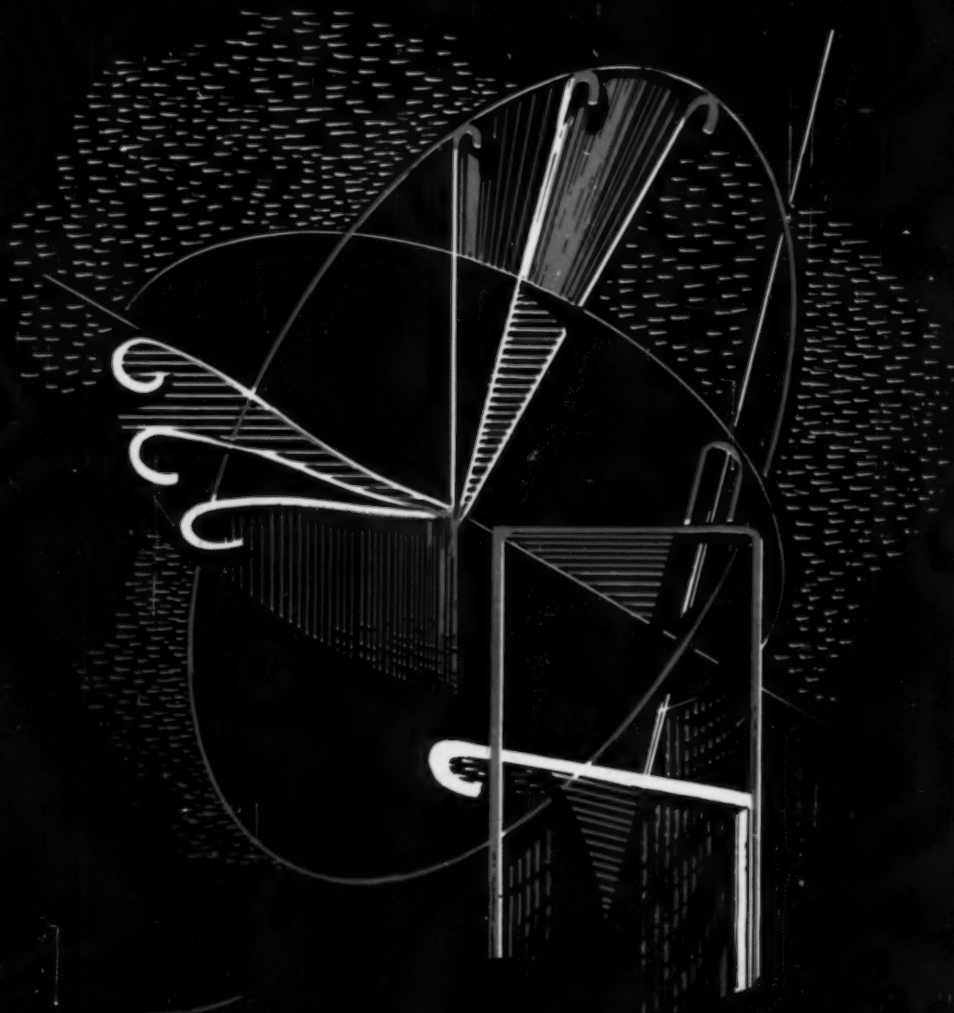


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or dry pick-up. Also
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